

THE HINDU PHILOSOPHY

BY

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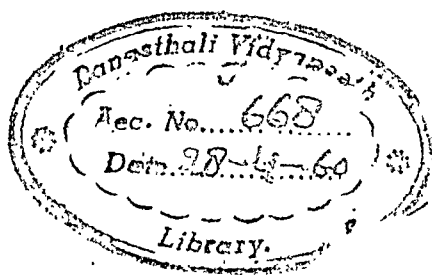
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PREFACE.

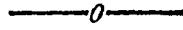


This little book contains the main ideas of almost all the Systems of Hindu Philosophy. It is a rough sketch of the Sāṅkhya and Yoga, of the Nyaya Vaisesika of Vedānta and Mīmāṃsā, and it deals also with the heterodox Charvaka, Bāuddha and Jaina Systems. It does not overlook the importance of historical aspects in philosophy, and does justice to the same so far as space permits. This little volume is intended for the beginners, and we hope, this will be a useful handbook for preliminary study of Hindu Philosophy.

We are glad that the author's labour has not been in vain and the book has been appreciated. A second edition is published to meet the need of some of our sympathisers. We hope, this also will have equally fortunate reception as its predecessor

PUBLISHERS.

THE HINDU PHILOSOPHY.



CHAPTER I.

THE BIRTH OF THE HINDU PHILOSOPHY.

The birth of the Hindu Philosophy is in the holy Vedas.* Nay, the origin and consummation of all Philosophies are in the holy and sacred Vedas.† As the germ of a big banian tree lies within the infinitesimal narrow space of its seed, no bigger than an ordinary mustard, so the germ of all the Philosophies of both the East and the West lies in the wonderful Vedas.

* The Vedas are four in number, namely the Rig Veda, the Yajur Veda, the Sama Veda and the Atharva Veda. Each Veda contains a few Appendices called Brahmanas. All the four Vedas are divided into two principal parts, namely *Samhita* and *Brahmana*. The *Samhitas* or *Mantras* are hymns; the *Brahmana* portions contain rituals, rules for performing Sacrifices, and speculations on Philosophy and Psychology.

† For a comprehensive account of the Vedas, we will refer our readers to Colebrooke's Works, Vol. II. Max Muller's History of Ancient Sanskrit Literature, Saint Hilaire's "The Vedas," W. D. Whitney on the Vedas in the Journal of the American Oriental Society, Vols. III. & IV. On the general literature of the same subject, please see Dr. Roth's Dissertations on the "Legend of Jemshid" and the "Highest Gods of the Arian Races" in the Journal of the German Oriental Society, IV p 417; VI. p. 67. and VII. p. 607, Max Muller's Oxford Essays for 1856, Wilson's Preface to his translation of the Rig Veda, &c. We can also refer our readers to the works of Langlois, Weber, Kuhn, Buhler, &c. All the four Vedas, and some with their Brahmanas are now collected and published,—some in Bombay and some in Calcutta. Max Muller with indefatigable labour has published the whole of the Texts of the Rig Veda with Sayanna's Commentary. The portions of the Rig Veda and Atharva Veda have been translated in the Sacred Books of the East. Griffith has translated all the Samhitas of all the four Vedas. Wilson has also translated some portions of the Rig Veda. Besides all these, there are also some German and French translations of the Vedas.

What is Philosophy, but speculations about the origin and creation of the world, the nature and final end of man, and the way in which that man can be made perfectly happy both here and hereafter? All these speculations are to be found in the Vedas. The questions are there,—the speculations, arguments, and reasonings are there,—and perhaps the answers are also to be found there and there only, though in an undeveloped way.

The Veda proclaimed :—*“There was then neither (*Sat*) Entity, nor (*Asat*) Non-entity ; there was no atmosphere, nor sky above. What enveloped all? Where, in the receptacle of what was *It* contained? Was It water,—the profound abyss?

Death was not then, nor Immortality : there was no distinction of day and night, That *One* breathed calmly, self-supported. There was nothing different from or above *Him*.

In the beginning darkness existed, enveloped in darkness. All THIS was undistinguishable water.—That ONE, who lay void and wrapped in nothingness, was developed by the power of abstraction (*Tapa*.)†

* This is a translation of 129th Hymn of X Mandala of the Rig Veda, but how far this translation is literal or correct we do not know. However, it will give our readers a fair idea of the Hymn. We need not say it is very difficult to properly translate the Vedic Texts. Nor is it easy to understand them. This was translated by Colebrooke, (See his works, Vol I) and also by Max Muller (See his translation of the Rig Veda in the Sacred Books of the East) and also by Muir (See his Sanskrit Texts, Vol. IV.) He also gives a metrical translation of this Hymn in his Sanskrit Texts, Vol. V. p. 356.

† What was this *Tapa* ? It is very difficult to say what the Vedas meant by *Tapa*. The great Sankaracharya in commenting upon Taittiriya Upanishad, II. 6, thus explains the passage referred

Desire* first arose in HIM in whom was primal germ of MIND, and which sages, searching with their intellect, have discovered in their heart to be the BOND which connects Entity with Non-entity.

The *Ray* or *Cord* which stretched across these worlds, was it below or was it above? There were impregnating Powers, and mighty self-supporting Principle beneath, and Energy aloft.

Who knows, who here can declare whence has he sprung,—whence this Creation? The Gods are subsequent to the development of this Universe; who then knows whence it arose?

to there :—*Knowledge* is called *Tapa*. As the supreme Soul has no unsatisfied desires, no other sense would be suitable. The passage, therefore, means, "He reflected upon the construction &c. of the Universe which was being created." *Tapa* therefore was a sort of *rigorous* and *intense abstraction*." Though Dr. Roth adheres to this meaning of the word (See his Lexicon S. V). Max Muller explains it as *inherent heat*. (See his History of the Ancient Sanskrit Literature, p. 561.) Muir, however, thus supports Dr. Roth :—Roth's interpretation is supported by a text in the Atharva Veda X. 7. 38, as well as by numerous passages in the Brahmanas. Thus in Satapata Brahmana, X. 1. 5. 8. 1. Prajapati, who is described as being the Universe, is said to have *desired* to propagate Himself and to have striven and practised *rigorous abstraction*. And in the same Brahmana XIII. 7. 1. 1. the self-existent Brahma is similarly related to have practised *Tapa*. The Gods are also said to have attained heaven and their divine character by *Tapas*. The Rig Veda, X. 161. 1. says that Indra gained heaven by *Tapa*, where the word can only mean rigorous abstraction." (See Muir's Sanskrit Texts, Vol V. p. 371.)

* The word is *akamayata*. The Commentator on the Taittiriya Brahmana, II. 8. 9. 5. says ;—The Vajasaneyins record that *desire* is the cause of all actions, and say,—This Purusha Himself is actuated by *desire*. And Vyasa too declares in his Smṛiti—That which binds this world is *desire*. It has no other bond. Sankara says,—The Supreme Soul is not subject to the dominion of desire

From that this Creation arose and whether any one made it or not,—*He*, who is in the highest heaven is its ruler, *HE* verily knows,—or even *HE* does not know.

With this grand Hymn of the holy Rig Veda, which was proclaimed* no less than four thousand years ago, the birth of Philosophy was heralded in the world. Nothing grander than this Hymn as regards the origin of the world has ever since been told to mankind.†

But what does this holy Hymn with such sublime vagueness and such sense of thrilling mystery convey to mankind ? ‡ Two of the most celebrated *Brahmanas* thus explain this grand Hymn. Satapata Brahmana X. 5. 3. 1. says :—‘In the beginning this (Universe) was not either, as it were, non-existent :—nor as it were, existent. In the beginning this Universe *was*, as it

like men. He had no wish unfulfilled. He is independent of all things and of Himself ; with a view to the interest of living beings. He originated His *desire* which possesses the characteristics of True Knowledge. “(See his Commentary on Taittiriya Upanishad, 11. 6), *Tapa*, desire and other subjects have been fully discussed in the later Hindu Philosophies.

* The oriental scholars of Europe generally fix the date of the Vedas about three thousand years ago, but Mr. D. N. Pal puts it back one thousand years more. See his “Srikrishna, His life and Teachings.”

† The Creation theory was promulgated no less than four thousand years ago. Since then the world has no doubt progressed much in civilisation, learning and knowledge ; but we most humbly submit that though four thousand years have passed away, yet nothing better or new than this has been said by the philosophers of the East and the West about the origin of the Universe. The world has not advanced even a single step in this matter. The origin of the world still lies covered in deep unfathomable ocean of mystery—the mystery through which perhaps the great Vedic Rishis only penetrated and saw. We are as ignorant as ever.

‡ The question can be better answered by the words of Arjuna in the Vagavata Gita. Before this grand Hymn, man is overwhelmed with awe and devotion.

were, and *was not*, as it were. Then it was only that MIND. Wherefore it has been declared by the Rishi,* —“There was then neither Non-entity” for mind was, as it were, neither, Entity, nor Non-entity,

Then the *Mind* being self developed, wished to become manifested, more revealed, more embodied. It sought after Itself. It practised austere fervour (*Tapā*.) It entered *Samādhi*.† It beheld thirty six thousands of its own fires,—suns,—formed of mind and placed by mind. Mind then creates voice ; voice creates breath ; breath creates eye ; eye creates ear ; ear creates work ; and work creates fire.” ‡

Taittiriya Brahmana, II. 2. 9. 1. says :—“In the interval between the absorption of the previous and the production of the subsequent Creation, there was neither Entity, nor Non-entity. The world, at the time when by possessing both *Name* and *Form*, § it is clearly manifested, is designated by the word Entity ;

* It refers to the Hymn we quoted above. The men who recited the Hymns of the Vedas were called the Rishis. We need not perhaps mention that the Vedas are supposed by the Hindu *Sastras* (religious scriptures) and believed by the Hindus to be eternal and born of the Supreme One ; they were not composed by any human beings. The Rishis that recited them never said that they composed them, but they said they *saw* them (See Muir’s Sanskrit Texts, Vol IV.)

† See Yoga Philosophy Section in this work.

‡ In translating these Texts, we have generally followed those of the oriental scholars of Europe whom we found to be more correct than the others. Principally we have followed and quoted Max Muller, Muir and Colebrooke.

§ The words are *Name* and *Rupa*. These two terms are well known technical terms of the Vedanta Philosophy. They will be, therefore, more fully explained in the Section of the Vedanta Philosophy in this work. But at the oldest expositions of the

while a void which may be compared to such non-existing things as a man's horns &c is called Non-entity. Neither of these states existed, but there was a certain *unapparent condition*, which from the absence of distinctness, was not an Entity, and which from its being instruments of the world's production, was not a Non-entity."

The commentator of the Taittiriya Brahmana thus explains it :—"There are certain persons who condemn the Revelation (The Vedas), and propound different theories of Creation by their own reason. Thus the

conception of *Nama* and *Rupa* are to be found in one of the Brahmanas, we shall quote the passage here in *extenso*. Satapta Brahmana, XI. 2. 3. 1. says ;—"In the beginning Brahma was *This*. He created Gods. Having created the Gods, He placed them in these worlds, namely, Agni (fire) in the world, Vayu (wind) in the atmosphere and Surja (Sun) in the sky.

And in the worlds which were yet higher, he placed the Gods who are still higher. Such are these visible worlds and Gods,—even such are those higher visible worlds in which were placed the higher Gods.

Then Brahma went to the higher sphere. Having gone to the higher sphere. He thought thus,—“How can I now pervade all these worlds ?” He then pervaded them with two things—with *Nama* and *Rupa*. That which has a name, is *Nama*. And then that which has no name,—that which He knows by its *Rupa*, that is its form,—that is form (*Rupa*.) This Universe is so much as is *Nama* and *Rupa*.

These are two great magnitudes (*abhve*) of Brahma. He who knows these two great magnitudes of Brahma becomes a great magnitude.

These are the two great manifestations (*yakshe*) of Brahma. He who knows these two great manifestations of Brahma becomes himself a great manifestation. Of these two, *Rupa* is greater, for whatever is *Nama* is also *Rupa*. He who knows the greater of these two becomes greater than him than whom he wishes to become greater,"

followers of Kanada and Goutama* consider atoms to be the ultimate cause of the world. Kapila and others† say that an independent and unconscious *Pradhana* is the cause. The Madhyamikas‡ declare that the world rose out of a void. The Lokayatikas § say that the Universe has no cause at all, but exists naturally. All these speculators are in error. Our Hymn asks what mortal knows by actual observation the cause of the world. And not having himself had ocular proof, how can any one say so and so ? The points to be declared are the material and instrumental Cause of the Universe, and these can not be told. The reason of this impossibility is next set forth. Can the Gods give the required information ? Or if not, how can any man ? The Gods can not tell, for they did not precede, but are subsequent to, the creation. Since the Gods are in this predicament who else can know ? The purport is, as neither Gods, nor men existed before the Creation, they cannot therefore have witnessed it ; and as they are at the same time unable to conclude any thing regarding it from the absence of any adequate reason of illustrative instance, this great mystery can only be understood by those only who are versed in the Vedas. The last verse of the Hymn declares that the Ruler of the Universe knows,—or that even He does not know,—from what material

* This refers to the Nyaya and Vaisasika Philosophies. Gautama was the founder of the Nyaya and Kanada that of the Vaisasika Philosophies.

† Kapila was the founder of the Sankhya Philosophy.

‡ Madhyamikas are the Bouddhas.

§ Lokayatikas are the Charvakas.

cause this visible world arose and whether that material cause exists in any definite form or not. That is to say, the declaration that *He knows* is made from the stand-point of that popular conception which distinguishes between the Ruler of the Universe and the creations over whom He rules ; while the proposition that *He does not know* is asserted on the ground of that highest principle which, transcending all popular conceptions, affirms the identity of all things with the Supreme Soul which cannot see any other existence as distinct from Itself.”*

There is another very grand Hymn in the Rig Veda which might be called the basis of all Religions and Philosophies. It is the celebrated Purusha Sukta.† The ninetieth Hymn of the Tenth Book of the Rig Veda proclaims :—“Purusha (the *Supreme Being*) has one thousand heads, one thousand eyes and one thousand feet. He transcends the Universe by the space of ten

* Here we find a PERSONAL GOD and an IMPERSONAL GOD distinctly mentioned and explained. Our readers will find all the other Hindu Philosophies, whether, orthodox or heretical, have attempted to develop and to put in clearer light the creation theory here expressed by the Vedas. The European Philosophies also are by and by coming to it.

† This most celebrated Hymn is also found in the Atharva Veda, 19. 6, and 7. 5. 4. though with slight variation. It will also be found in the Vajaseneya Samhita, 13. 1-16, Its first two verses are quoted in the Swetaswera Upanishad. 111. 14. 15. As for translations, Colebrooke has translated it in his Miscellaneous Essays. 1. 167, and also in the note in the same volume, p 309. Muir has translated it in his Sanskrit Texts, Vol 1. p. 9., Burnouf in French in his preface to the Vagavata Purana, Vol 1, p CXXXI and Weber in German in his Ind. Stud. IX 5. We have not given the entire translation of the Hymn. In fact it is impossible to do so,—some portions of it are so vague and mysterious that they inspire awe, are impossible to be translated.

fingers, enveloping it on all sides. Whatever has been and whatever shall be is the Purusha. He is this whole Universe. He is the Lord of Immortality. He is the Lord of all that grows by food.* Such is His greatness, and Purusha is greater than all This. All existing things are a quarter of Him ; that which is immortal in the sky is the remaining three quarters of Him. Purusha becomes diffused every where among things animate and inanimate.†

From him Viraj was born and from Viraj Purusha.‡ The Gods offered up Purusha as a Sacrifice.§ From that Universal Sacrifice are produced all aerial

* This passage is very vague and has been variously explained See Atharva Veda. 19 6. 4.. and Vagavata Purana, as well as Commentaries on Swetaswera Upanishad and Vajsheneya Samhita.

† This grand idea was most beautifully and sublimely treated in the celebrated lines of Gita, beginning with,—

“I am the Self in the body of all beings. I am the beginning, the middle and the end of every thing. I am Vishnu amongst the Adityas, and the all-resplendant Sun among all shining bodies. I am Marichi amongst the Marutas and the Moon among constellations &c.” See Vagavata Gita.

‡ This is one of the mysterious mysteries of all the Hindu Philosophies ; and evidently this celebrated passage of this most celebrated Hymn of the Rig Veda is the father of this grand idea, namely, God produced God and he again produced Him. Viraj afterwards became the feminine part of the Supreme One the Masculine part being Purusha. In later Philosophies, Viraj became Prakriti (Nature.) The idea will be fully dwelt on in the Vedanta Philosophy. For further elucidation our readers may see Nirukta VII. 4. Vajsheneya Samhita, Manu, 18. 11. Wilson's Vishnu Purana, Dr. Hall's note in p 105, Satapata Brahmana; XIII. 6. 1. 2. &c.

§ This is another grand but mysterious idea. This portion,—or for the matter of that the whole Hymn,—is a mysterious allegory in which the Creation theory and Godhead have been put before the people. What was this Sacrifice it is impossible to guess. How the Supreme One was sacrificed by whom for the purpose of Creation ? It is impossible for us to answer.

creatures and animals, both wild and tame. From that Universal Sacrifice sprang the Hymns—Rich, Saman and Yajus.*

When they divided the Purusha for the purpose of Sacrifice, into how many parts did they distribute Him ? The Brahman was His mouth ; Rajanya became His arms ; the Vaisya was His thighs ; the Sudra was born from His feet.† The moon was produced from His soul, the sun from His eye, Indra and Agni from His mouth and Vayu from His breath. From His navel came the atmosphere, from His Head arose the sky, from His feet came the earth ; from His ears the four quarters,—so they formed the worlds.”‡

It will be thus seen the germ of all fundamental inquiries into the nature and origin of the Universe, and the origin of matter lies mysteriously hidden in the

* These three are the names of the three Vedas. Taking the whole Hymn into consideration, we are bound to say that they cannot possibly mean the particular Vedas of the same name as they now exist. Most likely they originally meant the three different sweet strains in which the sweet name of the Supreme Lord were sung and the highest knowledge was thus poured forth to the world.

† For the above reasons the Brahmans Rajanyas. Vaisyas and Sudras cannot mean the subsequent four celebrated castes of India. The tone of the whole Hymn is universal,—therefore in the case of the Vedas and the castes, it cannot be sectional. Therefore we humbly believe the Brahmans &c. here originally meant the four distinct natural divisions of mankind.

‡ As the Vagavata Purana in Skanda II. 6. 5 gives in explanation of this celebrated Hymn, we shall quote the passage in *extenso*. We give our own translation.

“Purusha is all *This*,—which is, which shall be, and which has been. By him this Universe is enveloped, but he occupies but a span. As the sun, kindling his own sphere, kindles also that which is without it, so too Purusha, while kindling Viraja, kindles whatever is within and without him.”

sacred and holy Vedas. It will be found that the germ of the nature and history of the soul, the origin of virtue and the chief end of man which have engaged the attention of the wisest both of the East and the West from the dawn of civilization to the present day also lies dormant in the holy and sacred Vedas. Philosophy lies, as it were, in a seed in the Vedas,—the later Philosophies are but the development, expansion and manifestation of that seed.

We have seen what the Vedas had to say about the origin and nature of the Universe. Nothing could be more true, grand or sublime. We shall now go on to see what they have to say about the nature of the human soul and the chief end of man.

The Veda says that there is some thing *unborn* and *infinite* in man.* It never dies and it is never born. But it passes through many births and deaths, both higher and lower. A man after death goes to the kingdom of Yama, the land of the Fathers. A Vedic Rishi sang :—†

“Worship with an oblation king Yama ‡ the son of

*This *unborn* part of man has been described by various names in the Vedas. In Rig Veda X. 16. it is called *Aja*. The word *Atma*, the term which at a later period was invariably used to denote SOUL, is not in this sense used in the Vedas. It is there used for breath. See Rig Veda X. 58 1. There the word *Mana* is used for Soul. But *Atma* is used in the Rig Veda for the *animating* principle. See Rig Veda, I. 115. 1; IX. 2. 10 and IX 85. 3.

† Rig Veda. X. 14. 1. See also Atharva Veda. XVIII. 1. 49 and also Nirukta. X. 20.

‡ Professor Roth remarks thus about Yama and his twin sister Yami :—“They are as their names denote, twin brother and sister and are the first human pair, the originators of the race.

Vivaswat, the collector, who departed to the mighty streams* and pointed out the road to many. Yama was the first who found for us the way. This home is not to be taken from us. Those that are now born will follow by their own paths to the place whither our ancient fathers have departed."

As the Hebrew conception closely connected the parents of mankind by making the woman found from a portion of the body of man, so by the Indian tradition they are placed in the relation of twins. This thought is laid by the hymn in question in the mouth of Yami herself when she is made to say 'Even in the womb. Creator made us for man and wife' See Journal, German Oriental Society. IV 426. and Journal, American Oriental Society, III 335.

Professor Max Muller, however, says:—"There is a curious dialogue between Yami and her brother Yama where she (the night) implores her brother (the day) to make her his wife and where he declines her offer. There is not a single word in the Veda pointing to Yama and Yami as the first couple of mortals,—an Indian Adam and Eve. If Yama had been the first created of men, surely the Vedic poets, in speaking of him could not have passed this over in silence. (See Max Muler's Lectures, 2nd Series, pp, 510—521.)

The following is, however, what the Vedas say about Yama. —He is the son of Vibaswat (See Rig Veda IX 113 8 and X 14. IX. 14. 5 X. 58 1&c. and also Atharva Veda XVIII. 1 49.) He is born of Saranya, the immortal daughter of Twastri (Ibid X. 17. 1-2) In Rig Veda X. 10 2 and X. 10. 4. he and his sister Yami are the original pair of being born of the Gandharva, the deity of atmosphere.

He was the first of mortals who died and discovered the way to the other world. He guides othermen there and assembles them in a home which is secured for ever. (See Rig Veda X. 14. 2 and Atharva Veda. VI 24. 3.) He is a king and dwells in celestial light where the departed behold him in blessedness. (Rig Veda X. 113-7, and X. 14-7). He bestows luminous abodes to the pious who dwells with him in blessedness (Rig Veda X. 14-7).

* Yama had to cross a stream or river to reach his abode—so every man will have to do. What is this river then? Probably it is the River of Life. But it has been variously explained by the oriental scholars. See Roth in his illustration of the Nirukta, p 138. See also Journal of the German

But who goes to the land of the Fathers and the kingdom of Yama? The following Hymn will explain it.* Do not, Agni, burn up or consume him (who is dead). Do not, Agni, dissolve his skin or body. When you have matured him, O Agni, then send him to the Fathers. When he shall get that Vitality (life) again, he will be in blessedness. Let his eye go to the sun, and his breath to the wind. Let him go to the sky or to the earth, or to the water,—whatever suits you. But as for his *Unborn Part*, (Soul) kindle it with thy heat and convey it to the world of the righteous."

The Veda thus declares that the soul after death goes to the land of the righteous. The soul is unborn, ever-lasting and immortal.* The Satapata Brahmana says :—"This soul is the end of all this.† It is supplied with all the objects of desire. This soul is free from desire and yet possesses all the objects of desire, for it desires nothing."

Oriental Society. XIV. p. 426 : also Haug's *Essays on the Sacred Language of the Parsis*, p. 234 ; also Max Muller's *Lectures*, II 5. 15.

* Satapata Brahmana X. 5. 4 15.

† Dr. Roth remarks :—"We here find, not without astonishment, beautiful conception of immortality, expressed in unadorned language with child-like conviction." See *Journal, German Oriental Society*. IV. 427.

He further remarks :—"The place where these glorified ones are to live is heaven. In order to show that not merely an outer court of the divine dwellings is set apart for them, the highest heaven, the midst or innermost part of heaven, is expressly spoken of as their seat. This is their place of rest : and its divine splendour is not disfigured by any specification of particular beauties or enjoyments, such as those with which other religions have been wont to adorn the mansions of the blessed. There they are happy, the language used to describe their condition is the same with which is denoted the most exalted felicity. (See *Journal, American Oriental Society*, III. 343.)

But how this immortal soul reaches the land of the righteous? The Satapta Brahmana says :—"By Knowledge men ascend* to that condition in which desires have passed away. Thither gifts do not reach, nor austere devotees who are destitute of Knowledge."

But the Rig Veda thus mentions the virtues for which men are admitted to the realms of the Blessed.†

"Let him depart to the land of the Blessed, O Yama, who through rigorous *Tapas* (abstraction) are invincible. Let him depart to the land of the Blessed who are combatants in righteous battles, who are heroes that have sacrificed their lives in battles, and those who have bestowed thousands of gifts. Let him depart to the land of the Blessed, O Yama, who have practised and promoted sacred rites. Let him, O Yama, depart to the land of the Blessed who are austere Rishis skilled in a thousand Sciences."

Does man live in this land of the Blessed for all Eternity? Do all men go there? No,—the wicked are punished. The Rig Veda declares.—‡ "This deep abyss has been produced for those who, being sinners, false, untrue, go about like women without brothers or wicked wives without their husbands."

And again **:—"O Indra, and, O Soma, dash the malicious into the abyss, into bottomless darkness, so that not even one of them may get out."

* See Satapta Brahmana. X. 5. 4. 15.

† See Rig Veda. X. 154.

‡ See Rig Veda IV. 5 5.

** Ibid VII. 104 3.

But whereas, immortality in the abodes of the Blessed is regarded as the reward of virtue or Knowledge, whilst the sinner or fool is, after a short life, doomed to the annihilation of his personal existence, the doctrine of the Vedas and the Brahmanas is distinct that after death all are born again in the next world. There they are recompensed according to their deed, the good being rewarded and the wicked being punished.

But the "next world" does not necessarily mean some other world than this our earth. The Rig Veda distinctly mentions of transmigration. It says man according to their deeds will be born again either in this world or any other worlds, either as man or as any other creatures or beings.

In one Hymn a great Rishi says :— * "The soul, which has gone after to Yama Vivaswat, we bring back hither (in this world) to dwell and to live." In the verses that follow, the soul is brought back from a great many other places, such as the heaven, the earth, the four quarters of the sky, the ocean, the waters, the planets, the sun, the down, the past, the future &c.,

But what is the final end of man ? Will he go on taking births after births till eternity ?

No, there is a *final end* of him,—he will attain *Sayujya* (close union) with Brahma,—Purusha,—the Supreme One, The idea of *Sayujya*, which latterly was variously expressed by the words *Nirvana*,

* Ibid X. 58. 1.

Moksha, Mukti, Laya &c., runs all through the Vedas. According to merit one is to obtain "Union" with Aditya, Agni and other Gods,—but one is finally to unite with the GREAT SOUL, for "This Soul is the end of all this."*

What then do we find in the great Vedas? We find in them the grand speculations on the origin of the Universe, the nature of the Soul, the wonderings of transmigration, the rewards and punishments for virtues, the chief aim of man, his final end, and all those matters that have engaged the attention of all the Philosophers and Prophets of the world from the earliest days to the modern time. When all the world from sea to sea was enveloped in the darkness of ignorance and barbarism—the Arya Rishis proclaimed to the world the holy name of God,—lightened the world with the Light of Knowledge, and pointed out to mankind the way to the Land of Ever-lasting Bliss. Thus the birth of all Religions and Philosophies was undoubtedly in the holy and

Satapatha Brahmana, XI 6. 2. 2. 3. says :—"He who sacrifices thus obtains perpetual prosperity and renown and conquers for himself an union (SAYUJA) with those two gods Aditya and Agni and above in the same sphere."

Taittiriya Br hmana, III. 10, II. 6 says that by particular Sacrifices man obtains SAYUJA with particular gods.

The Satapatha Brahmana, XI. 4, 4, I says also : "There are six doors to Brahmana, viz, Agni, Vayu, Varuna, Moon, Lightning and Sun. He who sacrifices with a burnt offering, arrives by Agni as the door to Brahma ; and having so arrived, he attains to the union with Brahma,"

sacred Vedas ; all that followed are but their developments and expansions*

* To summarise, we find in the Vedas :—

1. There was neither Sat or Asat in the beginning. The Supreme One lay in an ocean of mystery.

2. He produced Viraj and Viraj produced Him, *i.e.* Spirit produced Matter and Matter produced Spirit.

3. He engaged Himself in *Tapa*, and He was sacrificed by Himself in a great Sacrifice.

4. He is a Personal God ; He is a Ruler and Protector of His Creation as well as an unknowable Impersonal Supreme One. Thus the Universe was produced.

5. There is something in man which is unborn, therefore but a manifestation of the Supreme Soul.

6. This soul passes through many births and deaths though it is itself immortal and unchangeable.

7. According to one's works or deeds and merits and de-merits, he attains to the land of happiness or misery in this world or any other.

8. Finally he obtains *Sayujya* with the Supreme One. He can also get *Sayujya* any moment by " Knowledge."

Our readers will find all the later Philosophies are but the developments of these theories—nay truths.

CHAPTER II.

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THE PHILOSOPHY OF THE UPANISHADS.

WE have seen that the birth of the Hindu Philosophy was in the Rig Veda,—* in the sacred and holy Vedas,—the Vedas around which the whole Hindu Sastras had grown up.—the receptacles of the germs of the whole after-developments of Indian religion and polity, which are undoubtedly unintelligible without their holy aid.

The three other Vedas roll on the axle of the sacred *Āik*. They are the developments and expansions of the Rig Veda. In them we find its idea more clearly defined and explained. The Vedas,—*Saman*, *Yajus* and *Atharvan*,—have been followed by the Brahmanas, and the Brahmanas by the Aranyakas and the Upanishads.†

The religious ideas and thoughts of the Hindus flowed from the Rig Veda in two distinct streams,—one proceeded to the direction of the Religious Philosophy and the other to that of the Religious Science.

* The two hymns which we have quoted in Chapter I., namely, *Purusha Sukta* and *Sat-Asat Sukta* which we have said are the basis of all the Hindu Philosophies, both are from the Rig Veda. It has been definitely proved that the Rig Veda is earlier than any of the other three Vedas, and in fact they are all based on this Veda. See Max Muller's History of the Sanskrit Literature, Weber's Indian Literature, &c.

† Each of the four Vedas has Brahmanas and Upanishads and Aranyakas attached to it. The Vedas, the Brahmanas and the Upanishads, all these three together are called the Vedas.

The Brahmanas treated of the Religious Science,—namely, the rituals and rites,—Yagmas and Sacrifices,—a system of Science that was intended to bestow on man all religious merits as well as final Salvation,—particularly they promised all sorts of extraordinary powers to human beings.* The Aranyakas and Upanishads discussed the origin of the Universe, the nature of Brahma, the Supreme One, the character of the human soul, and the way in which that soul can attain to the final ever-lasting bliss.† Though some of the Brahmanas touched

Therefore the Brahmanas and the Upanishads should not be considered as any thing apart from the Vedas ; they are a part and parcel to them

* The Rig Veda has Aiterriya Brahmana and Koushitaki Brahmanas attached to it. Dr. Martin Haug has published an English translation of Aiterriya Brahmana

The Yajur Veda has Satapata Brahmana attached to it. It has been translated into English in the Sacred Books of the East.

The Sama Veda has four Brahmanas,—namely, Sadavinsā, Adbhuta, Panchavinsā and Tandya.

The Atharva Veda has Gopatha Brahmana.

For the meaning of the word Brahmana and for further particular of these works, we shall refer our readers to Professor Max Muller's admirable work. History of the Ancient Sanskrit Literature.

† The Brahmanas and the Upanishads both are grand works in their own way. The European scholars have become great admirers of the Upanishads. Many of which have not only been translated into English,—but also in French, German, and other European languages. They admire them for their grand philosophical speculations, though they do not accept their conclusions. But they have rejected the Brahmanas as a mass of trash, treating of meaningless sacrifices and superstitious rituals. We have neither time nor space to deal extensively with these wonderful works,—but we can say this much that if they carefully study the Brahmanas, they will find in them a Science, by which,—apart from salvation and higher births,—man can secure in this world of mortals many superhuman powers and other worldly blessings. The time will come when the Science of the Brahmanas will be appreciated and the real meaning and import of the Vedic rituals and Sacrifices will be understood.

upon these theological and philosophical subjects, yet they are solely and wholly dwelt with in the Upanishads. Therefore the developements of the Hindu Philosophy, the birth of which was in the Vedas, are to be found in the Upanishads.*

This is what Colebrooke says about the meaning of the word Upanishad :—In Dictionaries this term is made equivalent to *Rahasya* which signifies mystery. This last term is, in fact, frequently employed by Manu and other ancient authors, where the commentators understand Upanishads to be meant. But neither the etymology, nor the acceptation of the word, which is now to be explained, has any direct connection with the idea of secrecy, concealment, or mystery. Its proper meaning, according to Sanker, Sayanna and all the commentators is “Divine Science” or the “Knowledge of God,” and according to the same authorities, it is equally applicable to theology itself and to a book in which this Science is taught. Its derivation is from the verb *sad* to destroy, to move, or to weary, preceded by the prepositions *upa* (near) and *ni* (continually) or *niz* (certainly). The sense properly deducible from this etymology according to the different explanations given by commentators, invariably points to the knowledge of the divine perfections and to the consequent attainment of *Beatitude* through exemption from passions. See Colebrooke’s Miscellaneous Essays. Vol. I, p. 83.

We shall now enumerate the Upanishads that each Veda contains :—

The Rig Veda has Aiterriya Aranyaka and Koustaki Upanishad.

The White Yajus Veda has Isadhya Upanishad and Vrihad Aranyaka.

The Black Yajus Veda contains Taitarriya Upanishad, Sweteshwera Upanishad, Kata Upanishad, &c.

The Sama Veda has Chhandagya Upanishad and Kena Upanishad.

The Atharva contains 52 Upanishads, of which the principal are Manduka, Prasna Katha, Mandukya, Nrisingha Tapanya, &c. All the important Upanishads have Sanker’s commentary and Ananda Giri’s Gloss. Now almost all the Upanishads have been published and translated. See translations in the Sacred Books of the East ; Ram Mohan Ray’s Works, &c.

What is then the Philosophy of the Upanishads?*

A few quotations from them will give a clear idea what they intended to discuss. This is what the Aiterriya Aranyaka,—the only Upanishad attached to the great Rig Veda,—says about Creation.

“Originally THIS was indeed SOUL only ; He thought *I will create*,—thus He created SPACE† and water, light, mortals. ‡ That SPACE (water) is the region above the heaven, which heaven upholds. The atmosphere comprises light, and the earth mortals.

He thought,—‘This is Universe. I will now create the guardians of these worlds.’—Thus He drew from the “waters” and formed a PURUSHA (in Him). He viewed Him, and of that Being so contemplated, the mouth opened. From the mouth,—speech issued. From speech fire § proceeded. His nostrils spread, from the nostrils breath passed,—from breath, air was produced. His eyes opened ; from the eyes, a glance sprung ; from that glance light (Sun) was born. His ears dilated ; from the ear, came hearing ; from hearing was born sound. His skin expanded ; from the skin hair rose ; from that grew herbs and trees. His breast opened ; from the breast mind issued ; from mind intellect. His navel burst ; from navel came swallowing ; and from

* For the Philosophy of the Upanishads, See Dr. Gough’s work on the same subject.

† The word is *Āpa* and *Ambas*, which mean “waters.” We believe the Rishis meant by these words “undescribable infinite space.”

‡ Animated things.

§ Thus Agni, Vayu, Aditya, Budha, Varuna &c., the guardian Gods of the world, were created.

that death. His generative organ burst ; thence flowed[†] productive seeds.

This purusha with these * thus formed lay in this vast ocean. To Him they came with thirst and hunger † and Him they thus addressed ;—“Grant us that wherein abiding we may eat food.” He offered to them the form of a cow ; they said, “That is not sufficient for us.” He showed them the form of a horse ; they said, “Neither that is sufficient for us.” He then showed them the human form ; and they exclaimed, “Well done Wonderful ! Therefore man alone is called well-formed.

He bade them occupy their respective places in man. Agni (fire), becoming speech, entered the mouth. Vayu (air), becoming breath, proceeded to the nostrils. Aditya (sun) becoming light, penetrated the eyes. Herbs and trees became hair and filled the skin. Budha (moon), becoming mind, entered the breast. Death (Kala, Yama), becoming swallowing or eating penetrated the navel, and Varuna (water), becoming the productive seed, occupied the generative organ.

Purusha then reflected, “These are the worlds, and the guardian deities of the worlds. For them I will now frame food.” He viewed the “water.” From “water” so contemplated *Rupa* (form) issued. Food is *Rupa* which was so produced.

He the Paramatma (the Universal Soul), Purusha,

Deities

† It means they wanted their ordained works, so that they might not sit idle.

reflected thus;—"How can this (body of) man exist without Me?" He considered by which extremity He should penetrate. Parting the joining of the skull, he entered.

Thus born with animating spirit, he, the man, discriminated the elements, remarking "What else but HIM can I here affirm to exist? And he, the man, contemplated this PURUSHA, this Brahma; and exclaimed "Him I have seen?" Therefore is HE named "Him-Seen" *Idam—dra*. This afterwards became Indra.

This Living Principle is first in man a fetus or the productive seed which is the essence drawn from all the members of the body. Thus the man nourishes himself within himself. But when he emits it into woman he procreates that fetus; and such is the first birth of man.

It becomes identified with the woman; and being such as is her own body, it does not destroy her. She cherishes his own self thus received within her, and as nurturing him, she ought to be cherished by him.

The woman nourishes the fetus, but he, the man, cherishes the child previously in his fetus. And further he cherishes him after birth. Since he supports the child before and after birth, he cherishes himself, and that, in order to perpetuate the human race. Such is, therefore, his second birth, (first being the birth of Soul in the fetus).

* Thus the Supreme Soul appeared as human soul in the human body.

The Self of the first birth becomes the representative of all his acts, good or evil. The second, (the birth of physical body from the womb of the woman), having fulfilled its obligations and completed its period of life, dies. Departing hence, he, the man, is born again (in some other shape or as man,) And such is the third birth of man.*

What is the Atman (Soul) then? So that we may adore and worship Him? Which is the soul? Is it by which a man sees? By which he hears? By which he smells? By which he speaks? Is it *Budhi*, (understanding) or *Mana*? (mind)? Is it sensation, or power, or discrimination, or perception, or conception, or retention, or attention, or memory, wish or desire?

All these are only various names of conception. But this soul is Brahma,—He is Indra,—He is Prajapati, the Lord of all creatures. These Gods are He,—as are the five primary elements, namely earth, air, ether, water, and light.

We shall next quote the Vrihad Aranyaka of the Yayus Veda :—

“This Universe with variety of forms was Purusha, the Supreme Soul, Looking round, He saw nothing but Himself; and He first said, “I AM I”. Therefore His name is “I”.

He felt lonely,—HE did not feel delight. He wished another, and instantly He became such,—as is man and woman in mutual embrace. He caused his.

* Theory of transmigration. We have seen it in the veda. Here is its further development.

own Self to fall in twain, and thus became a husband and wife, Therefore was this as it were, an imperfect moiety of Himself. This blank, therefore, is completed by woman. He approached Her. and thence were human beings produced.”*

All the Upanishads thus discuss the nature of the Supreme One and the way in which He is to be known to man. There is a beautiful conversation between the great Rishi Yajnavalka and his wife Maitri which gives a complete idea of the Philosophy of the Upanishads.†

Yajnavalka annouced to his wife his intention to retire from the world and asked for her consent. He proposed to divide his wealth between his two wives. Maitri and Katyayani. But Maitri asked, “My Lord, should I become immortal, if this whole earth, full of riches, were mine?” “No, my wife” replied Yajnavalka, “riches serve for the means of living. They cannot bestow immortality.” Maitri declared that then she had no need of his wealth. What would she do with wealth, if that cannot give her immortality, a thing to attain which he was retiring from the world, leaving aside all his wealth and effects? She solicited from her husband that knowledge,—the knowledge by which Immortality and Beatitude are attained. “I am much

* Nothing further new has ben told regarding the first creation of man and woman. We shall ask our readers to read the colloquy of Yama and Yami, if possible, in the Rig Veda, X. 10. 1 See Muir’s Sanskrit Texts, Vol. V. pp 288-289.

†. See Vrihad Aranyaka. The conversation is long. We have given merely its purport. We should ask our readers to read it.

pleased, my wife," said Yajnavalka, "that you desire to know the way to immortality. Come sit down. I will expound to you that knowledge. Try to comprehend it." He then went on elucidating the notion, "that abstraction secures immortality, because affections are relative to the soul, which should, therefore, be contemplated and considered in all objects ;—since every thing is soul ; for all general and particular notions ultimately resolve into ONE, whence all proceed and in which all merge."*

The following story quoted from the Taittiriya Upanishad will point out the means by which a man can obtain Immortality and Beatitude.†

Bhrigu, the son of Varuna, went to his father and said, "Sire, make known to me Brahma (the Supreme One.)" The venerable Varuna replied, "That whence all beings are produced,—by which they live when born,—that towards which they tend,—and that into which they pass, do you seek That ; for THAT is Brahma."

Bhrigu meditated in devout contemplation ; and having meditated profoundly, he recognised "food" to be Brahma ; for all beings are produced from "food" ; when born, they live by "food" ; towards "food" they tend, and they pass into "food." This he comprehended, but he was not satisfied. He again went to his father and said, "Sire,

* This is the basis on which all the Hindu Philosophies stand.

† We might mention here that philosophical discussions have been introduced into the Upanishads either in the form of dialogues or stories.

‡ "Food" here means all material bodies. It means "matter" on which all living things sustain.

make known to me Brahma". "Seek Him by deep meditation," replied old Varuna.

He deeply meditated again and found "Life" to be Brahma ; for all beings are produced from "Life;" when born, they live by "Life "; towards "Life " they tend ; and into " Life " they pass.* But still he was not satisfied. He again went to his father and said, "make known to me Brahma." "Seek Him by deep meditation," replied he.

He meditated again and found "Intellect " to be Brahma, for all beings are produced from " intellect "; when born , they live by " Intellect ; towards " Intellect" they tend ; and they pass into " Intellect."† But he was not satisfied, and he went to his father and said, " make known to me Brahma." " Seek Him by deep meditation," repeated the venerable man.

He meditated again, and found *Ananda*‡ (everlasting bliss) to be Brahma, for all beings are produced from pleasure ; when born, they live by joy ; they tend towards happiness ; they pass into ever-lasting bliss.

Such was the Science which was attained by Bhrigu and founded on the Supreme Ethereal Spirit.

The following beautiful lines from the Manduka Upanishad places the Philosophy of the Upanishads in a nut-shell.

Here " Life " means " animating principle "
 It means " consciousness " and " power of discrimination.
 One of the name of Hindu's great God is *Satchidananda*, that is *Sat*—existence,—*Chit*—consciousness, and *Ananda*—bliss. The " body " or " Life " or " Intellect " is not Brahma, *Ananda* (ever-lasting bliss) is Brahma.

“ Two sorts of Science * must be distinguished,—as they who know God declare ; namely, the Greater Science and the Great Science. The Great Science is the four Vedas and other Sastras. The Greater Science is that by which the Unperishable is apprehended, who is invisible, not to be seized, not to be deduced , devoid of colour, destitute of eyes and ears, without hands and feet, yet ever variously pervading all ;—minute unalterable, and contemplated by the wise as the Source of beings. As the spider spins and gathers back its thread,—as plants sprout on the earth,—as hairs grow on a living person,—so is this Universe, produced from the Unperishable Nature. By *Tapa* (contemplation), the VAST ONE germinates ; from Him food (body or matter) is produced, and thence successively breath (life or spirit), mind (intellect and consciousness), elements and worlds, and then Immortality, the result of good deeds are produced. The Omniscient is profound Contemplation,’ consisting in the Knowledge of Him who knows all. And from that the VAST One, the manifested Universe, as well as *Nama* and *Rupa* proceed.”

There is a beautiful story in the Kata Upanishad in which the Philosophy of the Vedas have been beautifully illustrated.† We cannot but tell it here.

* The knowledge of Brahma and the way how to attain to final *Moksha* are known to the Hindus by the name of *Jnana* or *Bijnana*. Here by two sorts of Science the Rishis meant the Knowledge of Brahma dwelt on in the Upanishads and the Knowledge of Yagmas (Sacrifices) treated in the Brahmanas.

† This story is also to be found in the Taittiriya Brahmana III. II. 8. 1.

There was an old sage, who had a son named Nichi-Ketas. Once upon a time the old Rishi in order to secure heaven bestowed in gifts all the wealth he possessed, keeping nothing for himself. But his son Nichi-Ketas mildly said, "Father, you have not as yet given away all that you have to give. There is still one offering to give away, if you hope to merit heaven." But the old sage did not pay attention to him. But Nichiketas again repeated his question, but he was not answered. Then he said, "To whom shall I be given, Sire? Unless you give me away, you cannot hope to attain heaven." His father did not reply. "To whom shall I be given, Sire?" asked he again. The old man at last exclaimed in vexation, "To Yama" (death).

Nichiketas rose to go to Yama's abode. He went there and passed three nights and three days. Yama, being very much pleased with him, told him to ask for a boon. And Nichiketas asked, "When men go away from earth and his life has passed, do they still live?"

"To solve this question," replied Yama, "dark and grave,—was even too hard a task for Gods. This boon, I pray, do not ask. Ask for some thing else. Ask for wealth, kingdom, pleasure, whatever else you like."

But Nichiketas did not come for them ; he persisted, and Yama had to yield at last. To him the King of Death thus replied * :—

"Two things for men's regard contend,
The good, the pleasant. He who woos

* We quote the answer of Yama from the beautiful metrical translation by Dr Muir in his Sanskrit Texts. Vol V.

The good is blest ;—while they who choose
The pleasant miss the Highest End.

The wise between the two discern ;
The pleasant spurn,—the good embrace.
But fools the pleasant vainly chase ;
To love the good they cannot learn.

The first take knowledge for their guide ;
The last by ignorance are led.
Far, far,—diverge the paths they tread ;
The chasm that parts their goal is wide.

The fools who ignorance obey,
Conceive they much have learnt and know
But roam, unwitting where they go,
As blind men, led by blind men, stray.

Absorbed in sordid cares or strife,
The men whom earthly passions fire,
To no sublimer aims aspire ;
Nor dream of any future life.

Of all the objects men can know,
The highest is the soul, too high
For common mortals to descry,
Whose eyes are dazed by outward show.

Some men have never learnt this lore,
And some, whom sages seek to teach,
Possess no faculty to reach
That sacred doctrine's inner core.

O, skilled and wonderful, my son,
Is He, the Soul who gains and knows ;
This subtle Science only those
Can teach who think the soul as one.

The sage whose spirits gaze intense
This God, the Soul (from fleshy eyes
Impenetrably veiled) descries,
No longer, dotes on things of sense.

Derived from no anterior source,
The soul, unborn, exempt from all
The accidents which life befall,
Holds on its ever-lasting course.

The man who learns the soul to be
Minute, yet infinitely vast,
He, by his Maker's grace, at last
Its majesty attains to see.

It travels far and wide, at rest ;
Moves every where, although asleep ;
Say, who but I the secret deep
Of this mysterious God has guessed.

By reasoning, thought, or many books,
This hidden soul is sought in vain ;
That man alone the soul may gain
On whom the soul with favour looks.

Elected thus, the sage believes
His Oneness with the One Supreme,

Awakes for ever from the dream
Which uninstructed men deceives.

And soon from imperfection purged,
And free from circling life and death,
He calmly yields his vital breath,
And in Sovereign Soul is merged. *

Thus the Philosophy of the Upanishads is but the development of the Philosophy of the holy Vedas. The professed object of the Sacred Vedas as well as of all the Schools of the Hindu Philosophy is to teach the means by which **Eternal Beatitude** may be attained after death and hapiness in this world.

The Vedas say :—"Soul is to be known. It is to be discriminated from Nature :—so that it does not come again ; it does not come again."† This is final **Eternal Beatitude**.

So said also the Grecian Philosopher, Pythagoras and Plato in particular. "The end of philosophy is to free the mind from incumbrances which hinder its progress towards perfection and to raise it to the contemplation of immutable truth and to disengage it from all animal passions, that it may rise above sensible

* All this has been much more clearly explained and dwelt on in the Vedanta Philosophy which is solely based on the Philosophy of the Upanishads. In fact the Vedanta Philosophy is nothing but the development of,—we may say a comprehensive commentary on,—the Philosophy of the Upanishads. As we shall elaborately deal with it later on, we do not speak much of the Philosophy of the Upanishads. (See Chapter on the Vedanta Philosophy in this book.)

† See Gaudapada on Sankhya Karika and commentary on Tattwa Kaumudi.

objects to the contemplation of the world of intelligence." *

So say the Upanishads. They say God is the omniscient and omnipotent cause of the existence, continuance and dissolution of the universe. Creation is an act of His will. He is both efficient and material cause of the world,—creator, and nature, framer and frame, doer and deed. At the consummation of all things, all are resolved unto Him. The Supreme Being is One, sole, existent, secondless, entire, without parts, sempiternal, infinite, ineffable, invariable ruler of all, universal Soul, truth, wisdom, intelligence, and happiness.

Individual souls emanating from the Supreme One are likened to innumerable sparks issuing from a blazing fire. From Him they proceed and to Him they return, being of the same essence. The soul which governs the body together with its organs, neither is born, nor does it die. It is a portion of the divine substance and as such, infinite, immortal, intelligent, sentient, true. It is governed by the Supreme. Its activity is not of its essence, but is active through its organs. It is not a free and independent agent, but made to act by the Supreme One, who causes it to do in one state as it had purposed in a former condition. According to its pre-disposition for good or evil, for enjoined or forbidden deeds, it is made to do good or evil, and thus it has retribution for previous works. Yet God is not the author of evil, for so it has been from eternity; the series of preceding forms and of dispositions manifested in them has been infinite.

The soul is incased as in a sheath. In death it absolutely quits this gross corporeal frame. Subject to future transmigration, it visits other worlds to receive there the recompense of good works or suffer the penalty of misdeeds. Thus it travels in lower and higher regions. The wise, liberated from all worldly

See Enfield's History of Philosophy, Vol. I, pp 223 and 382.

trammels, ascend yet higher to the abode of Brahma: or if their attainment of "*Knowledge*" be complete, they at once pass into a reunion with the Divine Essence, Thus they attain *Brahma-Nirvana* and final *Moksha* (Salvation): which is ETERNAL BEATITUDE and EVER-LASTING BLISS.*

* There is a great difference of opinions amongst the oriental scholars of Europe as regards the religious ideas of the ancient Aryans,—the Aryans of the Vedas;—some calling them Polytheists, some Pantheists and some Monotheists. Max Muller has called them Henotheists. We shall first quote one who calls them Monotheists. Adolphe Pictet in his works *Les Origines Indo-Europeans*, Vol II, thus remarks:—"The names of most of the Gods in the Aryan mythology correspond to those of the great objects of Nature, designated by some of their most characteristic attributes. But as these natural objects have derived their appellations from their physical qualities alone, they could not originally at the time when they received their names, have been regarded as divinities. If Nature-worship had prevailed among the Aryans from the commencement, some trace of this fact must have been preserved in their language, which, however, manifests nothing but the most complete realism as regards the epithets applied to natural phenomena. As it appears that the great objects of Nature could not have been regarded as divine at the time when the language was formed, the Aryans could not originally have been Polytheists. It is not, however, to be imagined that a race so highly gifted should have been destitute of all religious sentiments and feelings. But if not Polytheists, they must have been Monotheists." Against this, many have given their opinions, See Muir's Sanskrit Texts, Vol. V. p 46. Roth's Essays, Journal of the German Oriental Society, VI. 76 &c.

We need not say that the oriental scholars of Europe have unfortunately misunderstood the Religion and the Philosophy of the Vedas. The Vedic Aryans were neither Monotheists, Polytheists, Pantheists, or any Theists at all. They knew what God is and they *saw* God. If any name must be given to their religion, we can call it VEDANTISM and nothing else. They never gave any name to their religion. why should we? Their religion was the *Sanatana Dharma*—Eternal Law of God. It was so four thousand years ago. It is still so in the beginning of the Twentieth Century of the Christian Era.;

CHAPTER III.

THE DIFFERENT SCHOOLS OF PHILOSOPHY.

A good deal of Philosophical, Psychological and Theological discussions were carried on in the Aryan Land during the period the various Upanishads were written and compiled.* But there were no established Schools of Philosophy yet founded. The learned Brahmans and Rajanyas † discussed and promulgated their individual opinions as they found convenient. Sometimes learned Brahmans went to learned Khatryas to discuss on Philosophical topics and to learn Philosophical truths. Often the contrary was the case. Thus did an extraordinary independence of thought grew up all over the land of the Aryas. Every learned man, without the distinction of caste, creed and profession went on thinking and discussing on abstruse Philosophical and Psychological truths ; and thus were the Philosophy and the Religion of the holy and sacred Vedas developed and matured continually from year to year.

* It is impossible now to state how long it took to compile all the Upanishads. It is evident they are not the works of a day, or a year. They must have been composed and compiled through a long period of time. Probably their age is from 3000 B. C. to 2000 B. C.

† Rajanyas were the Khatryas, the ruling and the fighting class. The Aryas of ancient India were in time naturally divided into three classes,—one class devoted themselves to religion, the other to rule and to fight, and the last to cultivate the land and to trade with the produce. But none of them gave up learning and knowledge :—although the Brahmans who devoted themselves to religion had more time and greater opportunity to cultivate it.

But once independence of thought allowed, it cannot be kept bound within the limited area of dogmas and religious orthodoxy. Soon did thinkers arise who denied the sanctity of the Vedas, and some went so far as to deny the very existence of God. Probably Kapila, the founder of the Sankhya Philosophy, opened, though slightly, the door of heterodoxy,—nay atheism,—before the free thinkers of the ancient Aryan land,—the door which was subsequently sent ajar by Charvaka, the founder of the Atheistical and utilitarian Philosophy of India. The philosophy of the Jinās* followed; and the days of orthodoxy were at the point of being gone. It became absolutely necessary for the orthodox and theistic learned men of India to stop this on-rush of free-thinking, heterodoxy and atheism. Thus three distinct Schools of Philosophy were founded to counter-

But though the Brahmans were vastly learned, yet they were gradually engaged more to rituals and rites than to philosophy and theology. They had to perform all the religious acts of the other two classes of the Aryas,—namely the Khatryas and the Vaisyas, who had grown immensely rich,—one by becoming rulers and chiefs, and the other by becoming wealthy traders and merchants. They handsomely paid the Brahmans for performing on their behalf the religious acts which they had no time, nor inclination to perform themselves. Thus in time the Brahmans devoted themselves to performing the sacrifices and rituals of the Brahmanas of the holy Vedas, from the name of which they derived their own appellation of Brahmans. Thus many of them were obliged for want of time to give up all thought of Philosophy which were taken up, though occasionally, by some of the great Khatrya chiefs, one of whom was the celebrated Janaka. Thus many of the Upanishads came to be composed by the Khatryas as well as by the Brahmans.

* This Philosophy was devoted by Goutama, Buddha in later days.

act the evil effects of the free-thinking Philosophies. * The Sankhya was taken up by Patanjali and made an orthodox and athiestic Philosophy, which he named *Yoga*. *Naya* with *Vaisasika* followed. Then came the School of the *Mimansa Philosophy* with two distinct branches, —namely (1) *Purva Mimansa* which defended the rituals, rites and sacrifices of the Brahmanas, and (2) *Uttara Mimansa*, also called *Vedanta*, which defended, elaborated and developed the Philosophy of the Upanishads. These six, known as *Sara Darsanas* or Six Philosophies,—namely (1) Sankhya, (2) Yoga, (3) Naya, (4) Vaisasika, (5) Purva Mimansa, and (6) Uttar Mimansa or Vedanta,—are recognised by the Hindus as the Six Schools of orthodox Philosophy. There are on the other side many different Schools of heterodox Philosophy, of which the principal ones are the Philosophies of the Charvakas, the Jinas and the Bouddhas.

We shall first deal with the six orthodox Darsanas. and then treat of the different heretical systems.

The Sankhya Philosophy.

It is a system of Philosophy in which precision of reckoning is observed in the enumeration of its “Principles,” and therefore called *Sankhya* which is

* It is impossible now to say in which order these different Schools of Philosophy were founded. We cannot say which was founded first and which followed. As they now appear in manuscripts and prints, they are undistinguishable as regards time. They appear to have been composed all at the same time,—for each of them mentions the others.

understood to signify numeral from the word *Sankhya* (number.) It may also mean that its doctrine is founded in the exercise of judgement, for the word also means "reasoning" or "deliberation."*

The founder of this School of Philosophy was Kapila. In Gaudapada's commentary on the *Sankhya Karika*, he is said to have been a son of Brahma, being one of his seven mind-born sons as mentioned in the Puranas. Another commentator says he was an incarnation of Vishnu.† A commentator on the Vedānta on the other hand says that he was an incarnation of Agni. The word *Kapila* means tawny color as well as "fire." Thus have many stories been told about his birth in the Puranas.‡

A text, quoted in Vyasa's commentary on Patanjali's *Yoga Sastra* and referred by the annotator Vachaspati, as well as a modern Scholiast of the *Yoga Sastra*, namely Nagoji to Panchasikha, the disciple of Asuri, describes Kapila as an incarnation of the Deity,—“the holy and first Wise One, entering a mind by Himself framed and becoming the mighty sage (Kapila), compassionately revealed this Science to Asuri.”§

* See Amara Kosha I. 1. 4. II. Mahabharata XII, 11409-10 says :—“They exercise judgment (*Sankhya*) and discuss Nature and twenty five Principles, therefore they are called *Sankhyas*.” A commentator thus explains the term :—“It is the discovery of soul by means of right discrimination.” (See Kapila Vasya). For other explanations of the term, see Hall's Preface to *Sankhya Sara*.

† See Vijnana on Kapila Vasya and Vagavata, III. 24, 36.

‡ See Col. Wilford in the Asiatic Researches, Vol. III. p. 355.

§ See Colebsooke's Essays, Vol. I. p. 243.

We are sorry we know nothing more of the great man that founded the school of the Sankhya Philosophy,—a philosophy which in latter days culminated in the Philosophy of the great Buddha whose name is still adored by the three-fourths of the human race and whose Philosophy is now the wonder of the learned and the wise of the twentieth century. *

The Yoga Philosophy.

Kapila in his Sankhya said :—" There is no proof of the existence of God. Whether He is or He is not, —we need not know. We feel pain,—this must be prevented in this life and in the life to come. We must attain final Beatitude. This can be done by knowing Twenty Five principles,—by Highest Knowledge."

Patanjali, the founder of the Yoga Philosophy, adopted all that Kapila propounded,—but he did not ignore the existence of God. Instead, he based his Philosophy on Him and Him alone. He declared, " The Final Union with God is the final Beatitude, and Yoga is its way." " Future pain," says Patanjali, " is to be prevented. A clear knowledge of discriminated—truth is the way of its prevention."

The founder of the Yoga Philosophy is said to be Patanjali, the reputed author of the grammatical commentary called *Mahavasya*. It is said he was the author of the great medical work, named *Charaka*.

* It is a pity we have no biography of any of the learned men of India. Perhaps they were too unselfish to leave any personality behind. Therefore we know almost nothing of the great men who founded the different Schools of the Hindu Philosophy, either orthodox or heterodox.

The Nyaya Philosophy.

This dialectic School of Philosophy was founded by Goutama who is said to be the son of Utathya,* but it is also mentioned that he was the son of Dhīrgatmas and the grandson of Utathya.† *Nyaya* means "reasoning." It is derived from *nī + i*, which means, "that by which we enter into a thing and draw conclusions."

The *Nyaya* considers the true mode of inquiring after truth. It is, therefore, occupied to a great extent with logical questions, and has surveyed the whole field of argument far more exactly and completely than any other of the systems. In doing so, it has pointed out the true constituent of a sound argument and the variety of fallacies, accidental and dishonestly intended, which lead to wrong conclusions.‡

The Vaisasika Philosophy.

The sister Philosophy of *Nyaya* is *Vaisesika*. They may be taken generally as parts of one system supplying each other's deficiencies. The founder of this School of Philosophy is said to be Kanada§ who founded his Philosophy on 'atoms,' and therefore called

* See Manu, III, 16.

† Mahabharata I, 4194.

‡ Sidhanta Kaumudi, II, 457.

§ Kanada is also called Kasyapa. (See Sanker Misra's *Upaskara*, pp, 160.—161). He is also called *Kanabhaksa* or *Kanabhuj*. In the *Sarva Darsana Sangraha* of Madhavacharya his system is called *Aulakya Darsana*. The great lexicographer, Hem Chandra, in his *Abhidhachintamani*, calls the followers of the Vaisasika Philosophy the *Aylakyahs*.

Vaisesika (particular). It takes up for its consideration chiefly physical inquiries and surveys, classifies and accounts for the various objects existing in the Universe, more extensively and more exactly than others have done. In doing so, it asserts that all substances have an atomic origin and that atoms are eternal. Vatsayana, in his ancient *Nyaya Bhasya*, after discussing the "twelve matters to be proven" in the Nyaya Philosophy, adds:—"There is also another set of matters to be proven, namely—substance, quality, action, community, difference and infinite relation; and the former division is not to be considered as exhaustive by itself. From the right knowledge of this arises Supreme Bliss, and from the false knowledge thereof arises worldly existence,—thus has it been declared by the Vaisesika School."

The Mimamsa Philosophy.

We have already said the Mimamsa Philosophy consists of Purva and Uttara Mimamsa. We shall first speak of Purva Mimamsa. This is not exactly a School of Philosophy. In course of delivering canons of scriptural interpretation, it incidentally touches upon Philosophical topics. The founder of this School is said to be Jaimini. The object of the Mimamsa is the interpretation of the Vedas,—specially its Brahmanaic or ritualistic portion. "Its purpose," says Somanatha in the *Mayukha*. 2. 1 : 17, "is to determine the sense of revelation. Its whole scope is the ascertainment of *Karma*" which here means religious duties, namely

Sacrifices and other acts of religion ordained by the Vedas. It discusses what *Dharma* is, and points out the sacrifices and rituals of the Vedas as the only *Dharma*.^{*} It discusses the religious observances that are to be undertaken for specific ends ; and it is therefore called *Karma-Mimansa* in contradistinction to the theological which is named *Brahma-Mimansa*,—by which is meant the Vedanta Philosophy that points out the way to attain to Brahma.

The Vedanta Philosophy.

The reputed founder of this School of Philosophy is Vyasa.[†] It literally means “The conclusion of the Vedas.” In fact it is a Philosophy completely based on the concluding portions of the Vedas, namely the Upanishads. It derives its doctrine from them and extends to the Vedas themselves in which that doctrine is deduced and therefore the Vedanta Philosophy is called “the end and scope of the Vedas.”

^{*} This word is variously explained by the lexicographers. When it is masculine it means “virtue,” in the neuter, it signifies “devotion.” Commentators say it means “the scope of an injunction ;” “the object of a command ;” “a purpose obtained by revelation (the Vedas) with a view to a motive.” &c.

[†] This is the story of Rishi Vyasa as given in the Mahabharata and other Puranas.

Krisna Dwaipayana Vyasa or Badrayana was the son of Rishi Parasara. The Rishi was struck with the beauty of a fisher-man's daughter, named Satyavati; and the fruit of his embrace with her was the subject of our narration. He was called Krishna Dwai-payana, because he was black in complexion and was born on an

Among the numerous Upanishads, the Vedanta Philosophy is principally based on the following.

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| (1) Chhandagya. | (6) Katha. |
| (2) Koushtakī. | (7) Manduka. |
| (3) Vrihad Aranyaka. | (8) Prasna. |
| (4) Aitteriya. | (9) Seteshwera. |
| (5) Taittiriya. | (10) Kena. |

Based on these, the great Veda Vyasa wrote his collection of aphorisms (*Sutras*) named *Brahma Sutra* or *Sariraka Sutra*.—*Sarira* signifying Embodied Soul.

These are the six orthodox Hindu Philosophies. All these different Schools start with the inquiry :—What is the way to attain Perfect Beatitude,—*Moksa*,—

island. From the time of his birth he became an ascetic. All his time was spent in practising religious anstereties and in meditating on religious subjects and in studying and composing religious books.

His mother had become the queen of Santanu, the Kuru King of Hastinapur and had borne him two sons. Both died without children, the younger leaving two widows. Anxious to save the royal race of the Kurus from extinction, his mother, according to the recognised custom of those days, called him to raise up an issue from his brother's widows. He complied with her request, and thus Dhitarashtra and Pandu were born (See Mahabharata, Adi Parva).

Krishna Dwaipayana was a great scholar and arranged the Vedas, and therefore he was called the Veda Vyasa. He wrote Mahabharata and is said to have written the chief eighteen Puranas. He is also said to be the author of Vedanta Sutra,—the basis on which the Vedanta Philosophy stands.

final Salvation? They all assert that the deliverance from the bond of rebirths and from pain, here and hereafter, is secured only by KNOWLEDGE. What is this KNOWLEDGE,—is the aim of all these Philosophies to point out.

The Charvaka Philosophy.

This most extreme heterodox and atheistical Philosophy is known after the name of Charvaka, who has been mentioned in the Mahabharata.* But it is said the founder of this School of Philosophy was Vrihaspati †

There is no original treatise on this School of Philosophy. If there were any, they must have been destroyed by the enthusiasts of the orthodox Schools. The theories of the Charvakas are met with scattered all through the other Philosophies,—and some time in the Puranas,—where they have been brought in to refute them. But though most heterodox and atheistical, yet this School of Philosophy is also based on the Hindu Philosophy.

The Jaina Philosophy.

It is said that this School of Philosophy was founded by the *Jinas*,—the “conquerors” who conquered” the kingdom of Ever-lasting Bliss. It is a very ancient system, and was much developed in later days by Siddhartha Goutama, the founder of Buddhism.

* See Mahabharata, Sava Parva.

† See Matsa Purana and Visnu Purana. See also Journal, Royal Asiatic Society, Vol XIX and Journal, Bengal Asiatic Society, for 1862, pp 371-390.

The Philosophy of the Jinas is completely heterodox, and that more on account of their heresy in denying the Vedas than for their deviation from their doctrine. In fact it will be found the Philosophies of both the Jinas and the Bouddhas are but developments of the Hindu Philosophy. The Jinas acknowledge and worship twenty one Saints (Arhats or Jinas) of whom Par-sanatha is much venerated.

The Buddha Philosophy.

It was founded by the Siddhartha Goutama, the prince of Kapilavastu. After trying all the other systems of the Hindu Philosophy and the existing mode of attaining to Beatitude,—he discovered a new path and founded a new religion. Like Sankhya he too avoided the discussion of the existence of God and pointed out the means by which man can attain to Beatitude which he called Nirvana. He founded a wonderful Society of monks which was named Sangha. Buddha died at the age of eighty.

* All accounts agree that Sakya Sinha or Siddhartha Goutama, the founder of Buddhism, was a prince of Kapilavastu, near Gorakpur in Oudh, almost at the foot of the Himalayas. His Life is given in the Lalitavistara and other Sanskrit and Pali works. The supposed date of his death differs widely in the various Buddhist countries, but the most probable date is B, C, 459 (See Buddha. His Life, His Teachings, His Order, published by Manmatha Nath Dutt; Max Muller's History of the Ancient Sanskrit Literature; Hardy's Manuel of Buddhism; Oldenberg's Buddha, and Bishop Biggandet's Goutam Buddha.)

The Other Philosophies.

There are some other minor systems of Philosophy, such as Pashupatas, Pancharatras &c. They have never been able to attain to any prominence and therefore they will be dwelt in brief in their proper places.

We shall now proceed to lay down the doctrines of these various systems of Philosophies one after the other, beginning from the great Sankhya Philosophy.

CHAPTER IV.

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THE SANKHYA PHILOSOPHY.

The Sankhya * begins:—"The existence of God is not proven." Then it says:—"Pain is to be prevented." Then it goes on to assert:—"A clear knowledge of Discriminate Truth is the way of its prevention." Thus it avoids the discussion of the existence of God. It does not say that there is no God ; it does not preach atheism pure and simple ; it simply says the existence of God will not be attempted to be proved by Sankhya. Thus avoiding the great mystery of the origin of the Universe, it goes on by purely scientific means to find out the way by which man can be made happy here and hereafter and to point out the way by which man can attain to FINAL BEATITUDE.

Complete and perpetual exemption from "every sort of ill " is the BEATITUDE which the Sankhya proposes

* The oldest authority on the *Sankhya* Philosophy is *Sankhya Pravachana Sutra* attributed to Kapila himself. But there is a still earlier work called *Tatwa Samasa* which is very rare. *Sankhya Pravachana Sutra* has been commented upon by Vijnana Bhikshu in his *Kapila Bhasya or Sankhya Pravachana Bhasya*. He also wrote another work on the Sankhya Philosophy named *Sankhya Sara*. This mendicant ascetic wrote a work on the Yoga and another on the Vedanta Philosophies which will be named in their proper places.

to attain by the "Acquisition of Perfect Knowledge." The *Sankhya Pravachana* I. 1: says :—"Absolute prevention of all the *three sorts of pain* is the highest purpose of soul."

The three sorts of pain are :—

- (1) Evil proceeding from self.
- (2) Evil arising from external beings.
- (3) Evil arising from divine causes.

The first is either bodily, —such as diseases of various causes,—or mental, such as anger, cupidity, avarice, malice, and other passions.

The second arises from the external sources caused by some other beings of this world.

The third is caused by the unseen divine forces and Gods,

The most valuable authority on this Philosophy is the most admirable verses by Iswara Krishna named *Sankhya Karika*,—a complete translation of which we give in this work, for it places the Sankhya Philosophy most clearly before the readers.

Karika has been expounded in numerous commentaries of which the most important one is by Gaudapada, the celebrated scholiast of the Upanishads. It is named *Sankhya Bhasya*. The following commentaries should also be mentioned, namely :—

Sankhya Tattwa Kaumadi by Vachaspati Misra.

Sankhya Kaumadi by Ram Kanta Bhattacharjya.

Sankhya Chandrika by Narayana Tirtha.

As for translations and English works on this system of Philosophy, we can refer our readers to Wilson's translation of *Sankhya Karika* with Goudapada's commentary ; Dr. Ballantine's translation of *Kopila Sutras* ; Dr. Hall's translation of *Sankhya Sara* &c.

True and perfect Knowledge by which deliverance from these evils of three kinds is attainable consists in rightly discriminating the "PRINCIPLES," perceptible and imperceptible, of the material world, and from the sensitive and cognitive Principle which is the material soul. *Sankhya Karika* 1. 2. says :—"The inquiry concerns means of precluding the three sorts of pain, for pain is embarrassment. Nor the inquiry is superfluous, because obvious means of alleviation exist; but absolute and final relief is not thereby accomplished. The revealed mode (mentioned by the Vedas) is, like the temporal one, ineffectual, for it is impure and it is defective in some respects as well as excessive in others. A method, different from both, is preferable,—consisting in a discriminative knowledge of the perceptible Principles, and of the imperceptible One, and of the thinking Soul."

Certainty is attained and demonstration is arrived in this matter by *three kinds of evidence*,—exclusive of intuition which belongs to only superior beings. These three kinds of evidence are 1) PERCEPTION, (2) INFERENCE and (3) AFFIRMATION.

1. Perception is the perception by the senses, such as seeing &c.

2. Inference is of three kinds. The first is the inference of an effect from a cause. The second is that of a cause from an effect. The third is deduced from a relation other than that of cause and effect.

The first,—as Rain anticipated from a gathering cloud.

The second,—as fire concluded on the hill from which smoke is seen to rise.

The third,—as the saltness of the sea concluded from the sample of sea water ; or bloom surmised on mango-trees in general when an individual mango-tree is found in blossom.

3. By affirmation the *Sāṅkhya* means Tradition, Revelation and Past wisdom. The first two denote the Vedas and also the saying of those who are inspired and of those who remember events of their former births. The third denotes the wisdom of celebrated teachers.

From all these three sources, namely (1) the direct perception of senses, (2) the indirect inferences of reasoning and (3) the *dicta* of inspired or celebrated authority,—the Perfect Knowledge by which man can attain the deliverance from pain and the final Salvation may be derived. *

This "Knowledge" consists in a discriminative acquaintance with the "PRINCIPLES" (*Tātwas*). The *Sāṅkhya* enumerates "Twenty-Five Principles," of which *Prakṛiti*,—which is also called *Mula Prakṛiti* or *Pradhana*,—and *Purusha*, which is also called *Puman Atma* or are the principal ones. In enumerating the Twenty-Five Principles, the *Sāṅkhya* has placed *Prakṛiti* at the top and the *Purusha* at the bottom. We shall, however, speak of these two first in describing the "Twenty-Five Principles."

* All evidences to find out the "Truth" have been elaborately dealt with in the Nyaya Philosophy.

Prakriti or *Pradhana* is Nature, the plastic origin of all things, the universal material cause, the prime cause of all things. It is eternal matter, without beginning, indiscrete, indistinguishable, destitute of parts, inferable from its effects; being productive, but itself no product. In speaking of *Prakriti*, the *Sankhya* does not mean ordinary matter. It is an extremely Refined Essence,—an undefinable something, different from soul (*Atma* or *Purusha*) and yet capable of bringing forth the very universe.

The *Sankhya*, as we have said, denies an *Iswara*,—a Personal God, a Ruler of the world by volition,—beyond *Prakriti* and *Purusha* (Nature and Soul). It says there is no proof of God's existence, unperceived by the senses, not inferred from reasoning, not yet revealed. It acknowledges a Being, issuing from *Prakriti* in *Prakriti's* union with *Purusha*, who is *Absolute Intelligence*. He is the source of individual intelligence, and origin of other existence, successively evolved and developed.

The *Sankhya* expressly affirms that the truth of such an *Iswara* is demonstrated, the Creator of worlds, in such sense of creation; for "the existence of effects," it says, "is dependent upon consciousness and not upon *Iswara*" and "all else is from the great Principle,—Intellect."

Yet that Being is finite; having a beginning and an end dating from the grand development of the universe to terminate with the consummation of all things. The *Sankhya* says:—"Detached from Nature, unaffected

therefore by consciousness and the rest of Nature's trammels, He could have no inducement to creation: fettered by Nature, He could not be capable of creation. Guidance requires proximity, as the iron is attracted by the magnet, and in like manner, it is by proximity that living souls govern individual bodies, enlightened by animation, as hot iron is by heat.

Thus denying God, the *Sankhya* says:—"The Existent is produced from the Existent. What Exists not can by no means be brought into existence. Oil is in the seed of sesanum before it is pressed; rice is in the husk before it is peeled; milk is in the udder before it is drawn. Thus an undistinguishable Cause—an eternal Nature,—an all pervading *Prakriti* exists from eternity. Like a tortoise she puts forth her limbs and again retracts them within her shell. At the general destruction or consummation of all things, (*Pralaya*); all the elements are withdrawn and all return to the First Cause, the Undistinguishable One, who is *Prakriti*.

By the side of this Eternal and Infinite *Prakriti*, stands *Purusha* or *Atma* (Soul). It is neither produced nor productive. It is multitudinous, individual, sensitive, unalterable, and immaterial. Like *Prakriti* it is not produced, but is eternal. But unlike *Prakriti*, it produces nothing for Himself.

This Soul is not one but innumerable, and exists in multitudes from eternity. This *Purusha* (the Multitudes of Souls) exists alone with Primaeval *Prakriti*, but himself unable to produce any thing whatsoever. It

is *united* to Nature (*Prakriti*) in order to contemplate Her and be abstracted from Her.

The existence of Souls is demonstrated by many arguments.

The assemblage of sensible objects is for another ; as a bed for a sleeper ; that other who uses it must be a sensitive being and that sensible being is soul.

There must be superintendence, as there is a charioteer to a car. The superintendent of inanimate matter is soul.

There must be one to enjoy what is formed for enjoyment,—a spectator,—a witness to it. That spectator is soul.

There is a tendency to abstraction. The wise and the unwise both desire a termination of vicissitudes. The Holy Writ and mighty sages tend to that consummation,—the final and absolute extinction of every sort of pain. There must then be a being capable of abstraction, essentially unconnected with pleasure, pain and illusion. And that being is soul.

There is not one soul to all bodies, as a string on which pearls are strung ; that cannot be ; there must be a separate soul for each particular body.

Birth, death and the instruments of life are allotted severally. If one soul animated all bodies, then one being born, all would be born ;—one dying, all would be dead.

Birth is the union of soul with instruments, namely, intellect, consciousness, mind and corporeal organs. It is not a modification of soul, for soul is unalterable.

Death is its abandonment of them, not an extinction of it, for it is imperishable. Therefore the souls are many:

Occupations are not at one time universally the same. If one soul animated all being, then all bodies would be stirred by the same influence, but it is not so. Some are engaged in virtue and some in evil; some in error and some in knowledge. Souls, therefore, are many.

Qualities affect differently. One is happy, another miserable. Were there but one soul, all would be alike.

It is for the contemplation of *Prakriti* and from abstraction from Her that union of *Purusha* or *Atma* with *Prakriti* takes place, as the lame and the blind join to convey and guide each other. This "Union" is from eternity.

By this Union of *Purusha* and *Prakriti*, takes place Creation, consisting in the development of "Intellect;" and the rest of the "Principles" is effected.

All these changes, expansions, manifestations and developments of *Prakriti* are due to her three inherent *Gunas*, namely *Satwa*, *Raja* and *Tama**

◦ These three *Gunās* are three most important factors in the Hindu Philosophy. They have been translated by the word *qualities*,—but in fact they are not *qualities* at all. They are rather a sort of inherent *natures* in *Prakriti*,

It is very difficult to translate these three *Gunas*, namely, *Satwa*, *Raja* and *Tama*, though they have been translated by the words "Goodness, foulness, and dulness." These *Gunas* will be more clearly explained in the Vedānta Philosophy Section of this work. Our readers for the present to understand the Sāṅkhya Philosophy must know by *Satwa* that which produces "Goodness," by *Raja* that which produces "energy," and by *Tāma* that which produces "dulness."

The first and highest is *Satwa*. It is alleviating, enlightening, attended with joy, pleasure, happiness, and bliss, and virtue predominates in it.

The second or the middle *Guna* is *Raja*. It is active, urgent, and variable, attended with evil and misery.

The third and the lowest is *Tama*. It is heavy and obstructive attended with sorrow, dulness and illusion.

These three *Gunas* are not mere accidents or qualities of *Prakriti*, but are of Her essence and substance and enter into Her composition. •

Thus we find *Prakriti* (Primal Nature,—Infinite Subtile Matter) and *Purusha* (Multitude of Souls) exist from eternity in a mysterious *Union*. *Prakriti* on account of her three *Gunas*,—*Satwa*, *Raja* and *Tama*, is productive and produces this Universe.

The first result of this mysterious *Union* is the production of *Buddhi* (Understanding) or *Mahat* (Great). It is the Great Intelligence. It is the first production of *Prakriti* increate and prolific, having power to produce other "Principles."

From *It* proceeds *Ahankara*, Consciousness or Egoism, which brings in the sense and perception of *I am*. From this *Ahankara* are produced the five "Principles," named *Tanmatras*, which are five subtile particles,—rudiments or atoms, only perceptible to

In the Vedas, specially in the Upanishada, they are pronounced to be successive modifications, one of the other. "All was *Tama*. Commanded to change, *Tama* took the form of *Raja* and this again commanded, assumed the form of *Satwa*." (See Maitri Upanishad, V. 2.)

beings of superior order, but imperceptible by the grosser senses of man. The five grosser elements are earth, water, fire, air and space.

Akasa or *Boma* (the space) is a diffused ethereal fluid occupying space. It has the property of audibleness, being the vehicle of sound, derived from the sonorous rudiment or ethereal atom.

Vayu (air) or *Marut* is endued with the properties of audibleness and tangibility, being sensible to hearing and touch, derived from the tangible rudiment or aerial atom.

Teja (heat or fire) is invested with the properties of audibleness, tangibility and colour, sensible to hearing, touch and sight, derived from the colouring rudiment or igneous atom.

Apā (water) possesses the properties of audibleness, tangibility, and colour, being sensible to hearing, touch, sight, and taste; derived from the savoury rudiment or aqueous atom.

Kshiti (earth) unites the properties of audibleness, tangibility, colour, savour and odour, being sensible to hearing, touch, sight, taste and smell, derived from the odorous rudiment or terrene atom.

From *Ahankara* are also produced "Eleven organs of sense and action." (*Indriyas*). Of these ten are external, five being those of "sense" and five of "action." The remaining eleventh is internal,—an organ both of sense and action. This organ is termed *Manas* or mind. Of the ten, the five organs of "sense" are the eye, the ear, the nose, the tongue and the skin. The five organs of

“action” are the voice, the organ of speech, the hands, the feet, the excretory termination of the intestines, and the organ of generation.

These eleven organs with *Ahankara* and *Buddhi* are thirteen “Instruments of Knowledge.” An external sense perceives,—the internal one examines. *Ahankara* makes the “selfish application” ; *Buddhi* resolves ; an external organ executes. Thus the world goes on.

The following then are the “Twenty-Five Principles” enumerated by the *Sankhyas*:—

1. PRAKRITI or Pradhana,
2. Buddhi or MAHAT (Intellect).
3. Ahankara (Consciousness or Egoism).
- 4 to 8. Tanmatras, (Five very subtile particles or atoms).
- 9 to 19. The eleven organs of sense and action .
namely—

(A) Mind :

The five organs of sense are :—

- (a) The eye,
- (b) The ear,
- (c) The tongue,
- (d) The skin,
- (e) The nose.

The five organs of action are :—

- (a) The organ of speech,
- (b) The hands,
- (c) The feet,
- (d) The excretory termination of the intestines,
- (e) The organ of generation.

20 to 24. The five elements are:—

- (a) The earth,
- (b) The water,
- (c) The fire,
- (d) The air,
- (e) The space.

25. **Purusha.**

The desire of the *Purusha* is *Fruition* or *Liberation*. For either of these two purposes, He is in the first place invested with a subtile body, formed of only seventeen "Principles," namely, *Buddhi* (Intellect), *Ahankara* (Consciousness), *Mana* (Mind), as well as the ten other organs and instruments of life conjoined with elementary rudiments.

This person or subtile frame is called *Linga-Sarira* or *Sukshma-Sarira* and is of atomic size. It is primeval, produced from original Nature at the earliest or initial development of "Principles." It is unconfined, too subtile to restrain. It is affected by sentiments, but incapable of enjoyment until invested with the grosser body.

For the purpose of *fruition*, i. e., enjoyment,—*Purusha*, clad in this subtile frame, is invested with a grosser body, composed of all the five gross elements. This grosser body is perishable.

Corporeal creation, consisting of souls invested with bodies, comprises thirteen orders of things, eight being of superior order and five of inferior order. The superior orders are:—(1) Brahma, (2) Prajapatis, (3) Andras, (4) Gods, Demi-Gods, (5) Pitris, (6) Gandharvas,

Yakshas, Rakshasas, Pichasas, &c. (7) Demons and evil spirits, &c. (8) Man.

The five orders of the inferior class are ; (1) wild and domestic quadrupeds, (2) birds, (3) reptiles, fishes and insects, (4) vegetables and inorganic substances.

In all these different creations, Soul (*Purusha*) experiences ills arising from decay and death. Enjoyment and pleasure are ever mated with evils and miseries. Thus does it pass through innumerable transmigrations till it is finally liberated from its union with *Prakriti* (Nature.) How is this *Liberation* to be attained, the Liberation which is the Final Salvation and Perfect Beatitude ?

By PERFECT KNOWLEDGE, How is this Knowledge to be gained ? The *Sankhya* in *Karika* seventy two beautiful verses answer this question and puts the Sankhya Philosophy in a very clear light. It says :—*

1. The inquiry is about the means of getting rid of the three kinds of pain, because pain is embarrassment. Nor is the inquiry superfluous, for there are some obvious means of alleviation of pain but the absolute and final relief is not accomplished by any of them.

* *Sankhya Karika* has been translated by many, amongst whom we may prominently mention Colebrooke. (See his miscellaneous Essays, Vol I.) It has been edited and translated by Lassen also. Its most celebrated commentary named *Sankhya Bhasya* by Goudapada has been edited and translated by Wilson. In our translation of *Karika* we have followed Colebrooke.

2. The revealed mode * is like other temporal ones ineffectual. It is defective in some respects as well as excessive in others. A method different from both is, therefore, preferable. It is discriminative "Knowledge" of perceptible Principles and of the imperceptible One of the thinking soul.

3. *Prakriti*, the root of all, is no production. Seven "Principles" including the great One, namely, INTELLIGENCE, are productions as well as productive. Sixteen others are productions and are not productive. Soul is neither a production, nor productive.

4. Perception, inference, and right affirmation are the admitted three-fold proofs. It is from proof that belief of that which is to be proven results.

5. Perception is ascertainment of particular objects, Inference, which is of three sorts, premises an argument and deduces that which is argued by it. Right affirmation is the true Revelation.

6. Sensible objects become known by perception,—but it is by inference or reasoning that acquaintance with things transcending the senses is obtained. A truth, which is neither to be directly perceived, nor to be inferred from reasoning, is deduced from "Revelation."

7. From various causes things may be imperceptible or unperceived; such as excessive distance, extreme nearness, defect of the organs, inattention, minuteness, interposition of objects, predominance of other matters, and intermixture with the like.

* The means pointed out in the Vedas.

8. It is owing to the subtility of *Prakriti*,—not that she does not exist.—she is not apprehended by the senses, but it is inferred from its effects.

9. What exists not can by no operation of cause be brought into existence. Materials are selected which are fit for the purpose. Every thing is not by every means possible. Like is produced from like.

10. A discrete Principle is causable ; it is inconstant, unpervading, mutable, multitudinous, supporting, mergent, conjunct, governed. The undiscrete One is the reverse.

11. A discrete Principle as well as the undiscrete One has the three qualities. It is indiscriminative, objective, common, irrational, prolific. Soul is in these respects as in those, the reverse.

12. The qualities respectively consist in pleasure, pain and dulness ; are adapted to manifestation, activity, and restraint ; mutually domineer ; rest on each other ; consort together ; and are reciprocally present.

13. Goodness is considered to be alleviating and enlightening ; foulness, urgent and versatile ; darkness, heavy and enveloping. Like a lamp they co-operate for a purpose.

14. Indiscriminateness and the rest of the properties of a discrete Principle are proved by the influence of the three qualities and the absence thereof in the reverse. The undiscrete Principle, moreover, as well as the influence of the three qualities, is demonstrated by effect possessing the properties of its cause.

15. Since specific objects are finite, since there is homogeneousness, since effects exist through energy, since there is a parting of effects from cause and reunion of the universe,—

16. There is a GENERAL CAUSE which is undiscrete. It operates by means of the three qualities and by mixture, by modifications as water; for different objects are diversified by influence of the several qualities respectively.

17. Since the assemblage of sensible objects is for another's use, since the converse of that, which has the three qualities, with other properties before mentioned, must exist; since there must be superintendence, since there must be one to enjoy, since there is a tendency to abstraction, therefore Soul is.

18. Since birth, death, and the instruments of life are allotted severally, since occupations are not at once universal, and since qualities affect variously, thus multitude of souls is demonstrated.

19. And from that contrast before set forth, it follows that soul is witness, solitary, by-stander, spectator and passive.

20. Therefore by reason of the union with it, insensible body appears sensible; and though qualities be active, the stranger, *i. e.*, soul, appears as the agent.

21. For the Soul's contemplation of Nature and for its abstraction, the union of both takes place, as of the lame and the blind. By this *union* Creation is framed.

22. From Prakriti issues the Great One (INTELLECT);

thence *Egoism* ; and from this the sixteen Principles ; from five among these sixteen proceed five elements.

23. Ascertainment is intellect. Virtue, knowledge, dispassion and power are its faculties, all partaking of goodness. Those partaking of darkness are the reverse.

24. Consciousness is Egoism, Thence proceed a two-fold creation. The eleven-fold set is one, the five elemental rudiments are the other.

25. From consciousness, affected by goodness proceeds the good eleven fold set ; from it, as a dark origin of being, come elementary particles ; both issue from that Principle affected by foulness.

26. Intellectual organs are the eyes, the ears, the nose, the tongue, and the skin ; those of action are the voice, hands, feet, the excretory organ and that of generation.

27. In this set is mind which is both an organ of sensation and of action. It ponders, and it is an organ as being cognate with the rest. They are numerous by specific modification of qualities, and so are external diversities.

28. The function of the five, in respect to colour and the rest, is observation only. Speech, handling, treading, excretion and generation are the functions of the five other organs.

29. Of the three internal instruments, the functions are their respective characteristics ; these are peculiar to each. The common-function of the three instruments is breath, and the rest of the five vital airs.

30. Of all our functions are instantaneous as well as gradual in regard to sensible objects. The functions of the three interior is in respect of an unseen one, preceded by that of the fourth.

31. The instruments perform their respective functions incited by mutual invitation. The soul's purpose is the motive ; an instrument is worked by none.

32. Instruments are of thirteen sorts. It compasses, maintains and manifests. What is to be compassed, to be maintained, to be manifested ?

33. Internal instruments are three, external ten to make known objects to these three. The external organs minister at time present, the internal do so at any time.

34. Among these organs the five intellectual concern objects specific and unspecific. Speech concerns sound. The rest regard all five objects.

35. Since intellect with other two internal instruments, adverts to every object. therefore those three instruments are warders, and the rest are gates.

36. These, characteristically differing from each other, and variously affected by qualities, present to the intellect the soul's whole purpose, enlightening it as a lamp.

37. Since it is intellect which accomplishes soul's fruition of all which is to be enjoined, it is that again which discriminates the subtile difference between *Prākṛiti* and *Purusha*.

38. The elementary particles are unspecific ; from these five proceed the five elements, which are

termed specific, for they are soothing, terrific, or stupefying.

39. Subtile bodies. and such as spring from father and mother, together with the great elements, are three sorts of specific objects. Among these the subtile bodies are lasting ; the issue from father and mother are perishable.

40. Subtile body, primeval, unconfined, material, composed of intellect, with other subtile Principles, migrates ; else unenjoying, invested with dispositions, mergent.

41. As a painting stands not without a ground, nor a shadow without a stake, &c., so neither does subtile person subsist supportless, without specific or unspecific particles.

42. For the sake of soul's wish, that subtile person exhibits before it like a dramatic actor, through relation of means and consequence with the aid of Nature's influence.

43. Essential dispositions are innate ; incidental, as virtue and the rest, are considered appurtenant to the instrument. The uterine germ (flesh and blood) and the rest belong to the effect.

44. By virtue is ascent to a region above ; by vice descent to a region below ; by knowledge is deliverance ; by the reverse bondage.

45. By dispassion is absorption into Nature ; by foul passion, transmigration ; by power, unimpediment ; by the reverse, the contrary.

46. This is an intellectual creation, termed

obstruction, disability, acquiescence and perfectness. By disparity of influence of qualities ; the sorts of it are fifty.

47. There are five distinctions of obstructions ; and from defect of instruments, twenty eight of disability ; acquiescence is nine-fold ; perfectness eight-fold.

48. The distinction of obscurity are eight-fold ; as also those of illusion ; extreme illusion is ten-fold ; gloom is eighteen-fold, and so is utter darkness.

49. Depravity of the eleven organs, together with injuries of the intellect, are pronounced to be disability. The injuries of intellect are seventeen, by inversion of acquiescence and perfectness.

50. All sorts of acquiescence are propounded ; four internal relating to nature, to means, to time, and to luck ; five internal, relative to abstinence from enjoyment of objects.

51. Reasoning, hearing, study, prevention of pain of three sorts, intercourse of friends and purity, or gift are perfections or means thereof. The above mentioned three are curbs of perfectness.

52. Without dispositions, there would be no subtile person ; without person there would be no pause of dispositions,—wherefore a two-fold Creation is presented, one termed personal, the other intellectual.

53. The divine kind is eight sorts,—the grovelling is five-fold ; mankind is single in its class. This briefly is the world of living beings.

54. Above there is prevalence of goodness, below the creation is full of darkness, in the midst the predominance of foulness, from Brahma to a stock.

55. There does sentient soul experience pain, arising from decay and death, until it be released from its person, wherefore pain is of the essence of bodily existence.

56. This evolution of Nature, from intellect to the special elements is performed for the deliverance of each soul respectively, done for another's sake as for self.

57. As it is a function of milk, an unintelligent substance,, to nourish the calf, so it is the office of the chief Principle to liberate the Soul.

58. As people engage in acts to relieve desires, so does the undiscrete Principle to liberate the Soul.

59. As a dancer, having exhibited herself to the spectator, desists from the dance, so does Nature desist, having manifested herself to Soul.

60. Generous Nature, endued with qualities, does by manifold means accomplish, without benefit to herself the wish of ungrateful Soul, devoid as He is of qualities.

61. Nothing in my opinion is more gentle than Nature : once aware of having been seen, She does not again expose Herself to the gaze of Soul.

62. Verily not any soul is bound, nor is released, nor migrates, but Nature alone in relation to various beings is bound, is released, and does migrate,

63. By seven modes Nature binds Herself by Herself ; by one She releases Herself for the Soul's wish.

64. So, through study of Principles, the conclusive,

incontrovertible, one only Knowledge is attained, that—Neither I AM, nor is aught mine, nor do I exist.

65. Possessed of this Self-Knowledge, Soul contemplates at leisure and at ease Nature, thereby debarred from prolific change, and consequently precluded from those seven forms.

66. He desists because He has seen Her. She does so, because She has been seen. In their *Union*, there is no motive for creation.

67. By attainment of Perfect Knowledge, virtue and the rest becomes causeless, yet Soul remains awhile invested with body as the potter's wheel continues whirling from the effect of the impulse previously given to it.

68. When the separation of the Informed Soul from its corporeal frame at length takes place and Nature in respect of it ceases, then is Absolute and Final Deliverance accomplished.

Thus we find the Sankhyas believe that :—

1. There exist two distinct *Entities*, namely, *Prakriti* and *Purusha*,—i. e., Infinite Subtile Matter and Infinite Multitude of Souls (Spirits).

2. The result of the *union* of the *Prakriti* and *Purusha* is this Universe, and Man,

3. This birth of man is caused by Twenty Three other "Principles" besides the two mentioned,—namely, *Prakriti* and *Purusha*. Thus the Sankhyas believe in Twenty Five "Principles."

4. Man thus created goes on taking innumerable births.

5. He can avoid the pains and prevent rebirths by True Knowledge of the "Twenty Five Principles,"

6. But this "Liberation or Salvation also naturally takes place at the end ; for *Purusha* desists, because he has seen *Prakriti* in all Her phases. And She too desists, for She has nothing more to show. She has been completely seen.

7. *Purusha*, the Soul, might any time be released from the bondage of *Prakriti*,—thus the pain might be avoided and rebirths prevented,—by the *Perfect Knowledge*.*

8. This KNOWLEDGE can be acquired by the contemplation of the Twenty Two Principles,—also the true nature of *Prakriti* and *Purusha*.

9. By attainment of "Knowledge" through the study

* Gita, XIII, Slokas 1-18 thus explains *Jnana* (Knowledge) ;—
 "The body is called *kheshttra*, the learned men call him who know it *kheshttrajna*, know me (God) as *kheshttrajna* in all *kheshttras*. The knowledge of *kheshttra* and *kheshttrajan* is the True Knowledge. Hear from me in brief what is *kheshttra*, what are its natures what are its changes, what is its origin and what are its power. The elements, egoism, understanding, perennial nature, ten senses, five objects of senses, one mind, desire aversion, happiness, misery, body, consciousness, patience, all these in brief are *kheshttras* with all their changes Piety, constancy, self-restraint, forgiveness, uprightness absence of vanity, of ostentation and egoism, freedom from fear, independence of objects of senses, perception of misery and evil in birth, death, decrepitude, and disease, freedom from attachments, absence of love for children, wife, home &c., constant equanimity of heart in both good and evil, unswerving devotion to me (God), non-meditation on anything else (except God), frequenting lonely places, and hatred for the concourse of men, the firm knowledge of the relation that exists between the great Self and the individual Self, perception of the objects of true knowledge—all these are called "Knowledge." All that is contrary to them is "Ignorance."

of the "Principles," the conclusive, the incontrovertible, the following single truth is learnt.

10. This GRAND TRUTH is the BELIEF, CONCEPTION and PERCEPTION of the idea that, NEITHER I AM, NOR IS OUGHT MINE, NOR DO I EXIST.

But how this TRUE KNOWLEDGE is to be attained? It is by perfecting the INTELLECT. But how this perfecting is to be done?

The *Sankhya* says :—Perfection of Intellect consists in the prevention of evil, and comprises eight species, being three-fold; its prevention is also three-fold, as is the consequent perfection of the understanding. This is direct. The remaining five species are indirect, namely, (1) reasoning, (2) oral instruction, (3) study, (4) amicable intercourse, (5) purity, internal and external.

The obstructions to the perfection of the Intellect are error, conceit, passion, hatred, fear, which are severally denominated obscurity, illusion, extreme illusion, gloom and utter darkness; these are divided into seventy two sorts; illusion the same; extreme illusion ten; gloom eighteen; and utter darkness the same.

Error (obscurity), mistakes irrational nature, intellect or consciousness, or any of the five elementary atoms, for the soul, and imagines "Liberation" to consist in absorption into one of these eight "Principles."

Conceit (illusion) imagines transcendent powers to be deliverance from evil. Thus beings of superior orders such as Indra and Gods &c., who possess all transcendent powers, believe them to be immortal.

Passion (extreme illusion) concerns the five objects of sense, namely, (1) sound, (2) touch, (3) colour, (4) taste, and (5) smell, counted to be ten in number, five for men and five for the superior beings such as Gods &c.

Envy or hatred (gloom) relates to the ten objects of sense and to eight transcendent powers, furnishing the means for their enjoyment.

Fear (darkness) concerns the above eighteen matters and consists in the dread of ill, attendant on their loss by death or by deprivation of power.

The disability of intellect to attain to perfection are of twenty eight sorts. It arises from the defect or injury of organs which are eleven, namely, (1) deafness, (2) blindness, (3) deprivation of taste, (4) want of smell, (5) numbedness, (6) dumbness, (7) handlessness, (8) lameness, (9) costiveness, (10) impotence, (11) madness.

Content are either external or internal. Internal are four sorts and external five. The Internal are

1. Concerning Nature, as an opinion that a discriminative knowledge of Nature is a modification of that Principle itself, with a consequent expectation of deliverance by the act of Nature,

2. Concerning the proximate cause, as a belief that ascetic observances suffice to ensure Liberation.

3. Concerning time, as a fancy that a deliverance will come in course of time without study.

4. Concerning luck, as a supposition that its attainment depends on destiny.

The external content relates to abstinence from enjoyment upon temporal motives, namely.

1. Aversion from the trouble of acquisition.
2. From that of preservation.
3. Reluctance to incur loss consequent on use.
4. Evil attending on fruitions.
5. Offence of hurting objects by the enjoyment of them.

This we find according to the *Sankhya*, *Jnana* (KNOWLEDGE) is the means of attaining to Final Beatitude. The result of acquiring *Jnana* is the perception of the idea that, NEITHER I AM; NOR IS OUGHT MINE ; NOR DO I EXIST.

CHAPTER V.

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THE YOGA PHILOSOPHY.

The Great Rishi Patanjali wrote his *Yoga Sutras*, bearing the common title of *Sankhya Pravachana*,* in order to develop the *Sankhya* Philosophy. The *Sankhya* avoided the discussion of the existence of God, saying—

“ The existence of *Iswara*† is not proven.”‡

“ Of free and bound, He cannot be either, and therefore cannot exist.”§

* *Yoga Sutras* on which the Yoga Philosophy is based is ascribed to Patanjali. It has a Commentary supposed to be written by Vyasa, named *Patanjala Bhashya* Vachaspati Misra has furnished Scholia both on the Text of Patanjali and Gloss of Vyasa.

Another Commentary on the *Yoga Sutra* is by *Vijnana Bhiksu* and is known by the name of *Yoga Vartika*. There is another Commentary, named *Rajmartanda* supposed to be written by Rana Ranga Malla, the sovereign of Dhar. A Maharastra Brahman, named Nagaji Bhatta Upadhaya has written an elaborate Commentary on the *Yoga Sutra*, named *Patanjala Sutra Vritti*. Besides these there are many other works extant on the *Yoga* Philosophy. For a fuller list, please see Hall's Bibliographical Indica, pp. 0-19.

Dr. Ballantine has translated into English portions of *Yoga Sutras* and its Commentary. The whole of *Yoga Sutras* has been translated in the *Pundit*, published from Benares.

† By *Iswara* is meant here God with *qualities*,—One who creates, protects and destroys,—almost a Personal God.

‡ Kapila Sutra, 93.

§ Kapila Sutra, 94.

“Soul governs Nature not from a resolution to create, but from its proximity, as the loadstone acts on iron.”*

But Patanjali says :—“God, Iswara, the Supreme-Ruler is a Soul or Spirit distinct from other souls ; unaffected by the ills with which they are beset, unconcerned with good or bad deeds and their consequences and with fancies or passing thoughts. In Him is the utmost omniscience. He is the instructor of the earliest beings that have beginnings (such as gods &c.) ; Himself infinite, unlimited by time.”

The *Yoga* says :—Properties capable of degrees reach their limit somewhere, as smallness in atom and magnitude in either ; so KNOWLEDGE, which is more or less in all beings, must reach its extreme limit somewhere, and that “somewhere” cannot be anywhere else but in ISWARA.

Thus admitting the existence of God and at the same time accepting all else that the Sankhya said, Patanjali goes on to point out the means—a perfectly new system,—by which pains can be avoided, re-births can be prevented, and Final Beatitude is to be attained. According to him, BEATITUDE, means *Union with God*—the complete merging with the Supreme One ; this is YOGA,—UNION, whereas according to his predecessor, Sankhya, Beatitude means *Complete Separation of Prakriti and Purusha*—Matter and Spirit. Therefore the difference is in mere words. According¹ to the Sankhya, when the complete

* Ibid, 97.

separation of *Prakriti* and *Purusha* takes place,—even then *Something Undefinable* exists. By the separation of *Prakriti* and *Purusha* all merges in THIS. The Yoga exactly says the samething in a different way. It says: “THIS UNDEFINABLE something is the SUPREME ONE. By *Yoga*, which means the separating “soul” from the “matter,”—separating *Purusha* (soul) in man from *Prakriti* (material part) of him,—man obtains *complete union* with the Undefinable One and completely merges in Him.

The *Sankhya* has rather left a blank in the matter of pointing out the means of doing that which will bestow on man Final Beatitude. It has simply said, it can be done by Discriminating Knowledge—by understanding the real import of the Twenty Five Principles. But it is not as clear on the point as it should be.

To make good these two drawbacks of the great *Sankhya*, namely, (1) its denial of God, and (2) its not clear way of pointing out the means of attaining Final Beatitude, Patanjali wrote his *Yoga Sutras*.

It is a complete new system ; it is rather a Science than a Philosophy. It deals only with the practical means by which *Complete Union with God* can be attained. It has left the philosophical side of its system to be dwelt with by the *Sankhya* ; every tenets of which, except that of the denial of God, it has accepted.

The Yoga Philosophy has been dwelt on by its author in four different chapters, called *Padas*. The first contains *Samadhi*, the second the means of its

attainment, the third the transcendent powers attained by it, and the fourth *Kaibalya*.*

How is this great *Kaibalya* to be attained by man? The *yoga* replies, "By *Samadhi*." What is *Samadhi* and how is this to be gained? This is the question that Patanjali attempts to answer in his *Yoga Sutras*.

The *Yoga*, like the *Sankhya*, starts with the resolve that *Pain*, here and hereafter, must be prevented. The evil with which man has to contend lies, according to Patanjali, in the various phenomena which are produced in the mind, whether in its waking or sleeping hours,—by the perception of senses,—the deductions of reasons,—and the dogmas of authority,—by incorrect notions,—by fancy,—by the dreams in sleep,—and the recollections of former items of knowledge called up in memory.

How this is to be done? How the "thinking principle" of the mind is to be brought under complete control? How mind is to be made *perfectly calm*? Because this is the only means to attain to *Samadhi*. Patanjali says:—*Yoga* is the hindering of the modifications of the thinking principle."† The *Yoga* is that *great state* in which mind is *perfectly dead*,—in which *complete separation* of the soul has taken place with the body, and therefore mind's occupation is gone. Yet soul remains awhile invested with body and works, as the potter's wheel continues whirling after the pot has been made by force of the impulse previously given

* The words *Samadhi* and *Kaibalya* will be fully explained later on.

† *Yoga Sutra*. 2.

to it. Therefore *Yoga* and its results,—*Samadhi* and *Kaibalya*,—can be attained even in this life.

The *Yoga* then goes on to describe the different steps by which *Kaibalya* can be attained. They are eight in number, namely :—

- | | |
|-----------------------|------------------------|
| (1) <i>Yama.</i> | (5) <i>Pratyahara.</i> |
| (2) <i>Niyama.</i> | (6) <i>Dhyana.</i> |
| (3) <i>Ashana.</i> | (7) <i>Dharana.</i> |
| (4) <i>Pranayama.</i> | (8) <i>Samadhi.</i> |

We shall first see what Patanjali has to say about the above eight stages of *Yoga*. He begins with *Samadhi*.* He says :—

1. *Samadhi* (Concentration) is explained.
2. The *Yoga* is the restraining of the *Chitta*† from taking various *Vrittis*.‡
3. At the time of *Samadhi* (concentration), the *Purusha* rests in his own state.
4. At the other time, the *Purusha* is identified with the modifications.
5. There are five classes of modifications, painful and not painful :—
6. Namely, (1) Right knowledge, (2) Indiscrimination, (3) Verbal dillusion, (4) Sleep and (5) Memory.
7. The means of proofs are three, namely, (1) Direct perception, (2) inference and (3) competent evidence.§

* We give below a complete translation of Patanjali's *Yoga Sutra*.

† *Ohitta* is mind.

‡ *Vrittis* are the faculties of mind.

§ Proofs have been elaborately dealt with in the *Naya Pihlosophy*.

8. Indiscrimination is false knowledge, not established in real nature.

9. Verbal dilution arises from words having no reality.

10. Sleep is a *Vritti* which produces a sense of voidness.

11. Memory is that by which perceived subjects do not slip away.

12. All these *Vrittis* are controlled by practice, and non-attachment.

13. Practice is the continual struggle to keep the *Vrittis* perfectly under control.

14. Its ground becomes firm by long and constant efforts as well as by great love.

15. Non-attachment is that which is acquired by those who have completely given up their thirst for objects.

16. The extreme non-attachment which is the result of giving up even the qualities (*Satwa, Raja, Tama*), shows the *Purusha*.

17. *Samprajna Samadhi*, i. e., concentration based on right knowledge, is that which is followed by Reasoning, Discrimination, Bliss, and Unqualified Ego.

18. *Asamprajnata Samadhi* is the cessation of all mental activity, in which the *Chitta* retains only the unmanifested impressions.

19. This *Samadhi* bestows higher births, those of Gods &c.

20. Through faith, energy, memory, concentration

and discrimination, the other *Samadhi* produces the knowledge of the REAL.

21. Success in *Samadhi* is attained by those who are extremely energetic.

22. This success are of three sorts, namely, (1) mind, (2) medium, and (3) supreme.

23. It can be achieved by extreme devotion to *Iswara*. *

24. *Iswara* is untouched by misery,—the results of actions or desires.

25. In Him knowledge is infinite. whereas in others it is in the germ.

26. He is the teacher of even the very ancient of all teachers, being not limited by time.

27. His manifesting word is Om.

28. The repetition of OM and meditating on its meaning is the way to *Samadhi*.

29. From the above is acquired introspection and the destruction of obstacles to *Samadhi*.

30. The obstacles are (1) grief, (2) mental laziness, (3) doubt, (4) calmness, (5) cessation, (6) false perception, (7) non-attaining concentration, (8) and falling from the state obtained.

31. Grief, mental distress, tremor of the body, irregular breathing accompany non-retention of concentration.

* We have seen the *Sankhya* has denied God—but we find the *Yoga* has admitted it. It calls Him by the name of *Iswara*. He is PERFECT KNOWLEDGE. But the *Yoga* has avoided the question of creation.

32. To remedy this, the one subject should be practised.

33. The means of making *Chitta* calm is friendship, mercy, gladness and indifference regarding various subjects, either happy or unhappy, either good or evil.

34. The means are throwing out and restraining. *Prana*.*

35. The forms of *Samadhi* (concentration) on distinct subjects, that bring extraordinary senseperceptions, makes the *Yogee* persevere.

36. There is also the concentration on the EFFULGENT ONE which is beyond sorrow.

37. There is also the *Samadhi* by meditation on the heart of one who has acquired non-attachment.

38. There is also the *Samadhi* by meditation on the knowlege that comes in sleep.

39. There is also the *Samadhi* by meditation on any thing that appears to him as good.

40. The mind of the *Yogee*, thus meditating, becomes unobstructed, being able to contemplate easily the most atomic things as well as the infinite.

41. The *Yogee*, whose *Vrittis* are thus controlled, sees three things,—the receiver, the received and the receiving (the soul, the object, and the mind.)

* This *Prana* is a very difficult subject. It is sometime translated by "breath" but "breath" exactly does not signify what is meant by *Prana* in *Yoga*. The sum total of the energy displayed in the Universe is called *Prana*. We shall try to explain *Prana* later on when dealing with *Pranayama* which is "controlling *Prana*." For fuller explanation, see Swami Vivekanand's *Raja Yoga*.

42. Sound, meaning and resulting knowledge, mixed up, is called *Samadhi* with reasoning.

43. When the memory is purified or has become devoid of qualities, then it is called the *Samadhi* without reasoning.

44. By this process, the *Samadhis* with discrimination and without discrimination, the object which is of finer, are explained,

45. The finer objects end with the *Pradhana* (*Prakriti*.)

46. These *Samadhis* are with seed, *i.e.* produce results and consequent rebirths.

47. *Samadhi* without reasoning, being purified, the *Chitta* becomes firmly fixed.

48. The knowledge is that which is filled with truth.

49. The knowledge that is gained from testimony and inference is about common objects. That from the *Samadhi* mentioned above is of much higher order, being able to penetrate where inference and testimony cannot go.

50. The resulting impression of this *Samadhi* obstructs all other impressions.

51. By restraint of even this,—all being restrained, comes the GREAT SAMADHI, which is seedless and which bestows FINAL LIBERATION.

SAMADHI HOW TO GAIN.

Patanjali then goes on to describe the means of obtaining *Samadhi*. He says :—

1. Mortification, study, and abandoning the fruits of actions are called *Karma Yoga*.

2. They are to be practised for the purpose of *Samadhi*. They will minimise the pain-giving obstructions to *Samadhi*.

3. The following are the pain-giving obstructions, namely, (1) ignorance, (2) egoism, (3) attachment, (4) aversion, and (5) clinging to life.

4. Ignorance is the mother of all those that follow, whether dormant, overpowered, or expanded.

5. Ignorance is that false impression which makes a man believe that which is non-eternal, impure, painful, and non-self as eternal, pure, happy and self.

6. Egoism is the identification of the self with the instruments (*Chitta, Buddhi, Mana* and *Indriyas*.)

7. Attachment is that which dwells on pleasure.

8. Aversion is that which dwells on pain.

9. The clinging to life is extremely strong in every one, both ignorant and learned.

10. The *Sanskaras* (impressions), that are to be rejected by the contrary modifications, are very fine.

11. By modifications, these modifications are to be rejected.

12. The receptacle of works has its root in the above pain-giving obstructions and their experience in this visible life or in the unseen life.

13. As the root exists, the *Sanskaras* produce fruits, *i.e.* they bring in rebirths and consequent pleasure and pain.

14. They produce pleasure and pain caused by virtue or vice.

15. To the discriminating *Yogee*, all is painful as everything produces pain.

16. The misery yet to come is to be avoided.

17. The cause that is to be avoided is the junction of self, the seer, and all the seen *

18. The experience is composed of elements and organs and composed of *Satwa*, *Raja* and *Tama*.

19. The states of the qualities (*Satwa*, *Raja* and *Tama*) are the defined, undefined, the indicated and the signless.

20. The Seer,—the Self,—is Intelligence and sees through the colouring of the intellect.

21. Nature is light for Him (*Purusha*.)

22. Though destroyed for those whose goal is gained, yet it is not destroyed,—for it exists in all.

23. Union of *Prakriti* and *Purusha* is the manifestation of both's power.

24. Ignorance is the cause of this Union.

25. There being absence of Ignorance, there is absence of Union. This is to be avoided ; this is the independence of *Purusha*.

26. Unbroken practice of discrimination is the means of destroying Ignorance.

27. Knowledge is of seven-fold,

28. By practising the different steps of *Yoga*,—

* The Seer is the *Purusha* or Self in man and the Seen is the whole Nature beginning with the mind to the gross matter.

the impurities being destroyed, knowledge becomes effulgent.

29. The following are the eight steps of *Yoga*, namely, (1) *Yama*, (2) *Niyama*, (3) *Asana*, (4) *Pranayama*, (5) *Pratyahara*, (6) *Dharana*, (7) *Dhyana*, and (8) *Samadhi*.

30. The following are *Yama*,—namely, (1) non-killing, (2) truthfulness, (3) non-stealing, (4) continence, and (5) non-receiving.

31. These great vows should be practised by time place, purpose and caste.

32. The following are the *Niyama*, namely, (1) internal and external purification, (2) contentment, (3) mortification, (4) study, and (5) worship of God,

33. Thoughts obstructive to *Yoga* should be prevented by contrary thoughts.

34. The obstructions to *Yoga* are killing etc., whether committed, caused or approved, either through avarice or ignorance.

35. When non-killing being acquired,—all enmities cease.

36. When truthfulness is acquired, the *Yogee* attains the fruits of works without works.

37. When non-killing is acquired, all wealth comes to the *Yogee*.

38. When chastity is acquired, energy is gained.

39. When non-receiving is acquired, the memory of the past life is gained.

40. When internal and external cleanliness is

acquired, disgust for one's own body and non-intercourse with other bodies arise.

41. By the above is gained purification of *Satwa*, cheerfulness of the mind, concentration, conquest of the organs, and fitness for the realisation of Self.

42. From contentment extreme happiness is obtained.

43. The result of mortifications brings powers to the organs and the body.

44. By repetition and perseverance is gained the realisation of the object.

45. By sacrificing all to *Iswara*, *Samadhi* is gained.

46. *Asana* (posture for practising *Yoga*) is that which is pleasant and firm.

47. *Asana* becomes firm and pleasant by slight effort and meditating on the Infinite.

48. *Asana* being acquired, qualities, *i. e.*, pain and pleasure, heat and cold,—do not obstruct.

49. *Pranayama* follows after this.

50. Its modifications are either external, or internal, either long or short, regulated by place, time, and number, either long or short.

51. The other sort of *Pranayama* is restraining the *Prana* by directing it either to the external or internal objects.

52. By this, covering* of the *Chitta* is removed.

* *Chitta* is made of *Satwa*, but it is covered with *Raja* and *Tama*. This is its covering.

53. The mind thus becomes fit for *Dharana*.
54. The drawing in of the organs is by their giving up thier own objects and taking the form of *Chitta*.
55. Thence arises supreme control of the organs.

The Siddhis or Powers.

Patanjali continues in the Third Book of his celebrated Sutras :—

1. *Dharana* is holding one's mind on to some particular object.
2. An unbroken flow of knowledge in that particular object is *Dhyana*.
3. When *Dhyana*, giving up all forms, reflects only on the meaning, it is *Samadhi*.
4. These three, namely, *Dharana*, *Dhyana* and *Samadhi*, when practised as regards one object, is *Samyama*.
5. When this is acquired, all knowledge comes.
6. This should be employed in defferent stages.
7. These three are nearer to the ultimate aim of the *Yogee* than those that precede, namely, *Yama* *Niyama*, *Asana* and *Pranayama*.
8. But even these three,—*Dhyana*, *Dharana*, and *Samadhi* are external to the *Samadhi* that has no seeds, *i. e.*, that does not produce rebirths.
9. By the suppression of the disturbed modifications of *Chitta* and by the rise of modifications of control, the mind is said to attain the controlling modifications.
10. Its flow becomes steady by habit.

11. *Chitta* takes up various objects. It can concentrate on one object. When *Chitta* gets this modification, it is called *Samadhi*.

12. The concentration of *Chitta* is on one object when it grasps in one, the past and present. The time vanishes in it.

13. The threefold transformation of form, time and state, in subtle or gross matter and in the organs is explained.

14. What is acted upon by transformations, either past, present, or yet to be manifested, is the qualified.

15. The success of changes is the cause of manifold evolution.

16. By making *Samyama* in three sorts of changes, one acquires the knowledge of past and future.

17. By making *Samyama* on word, meaning, and knowledge, one acquires the knowledge of all animal sounds.

18. By perceiving the impressions, the knowledge of past life is gained.

19. By making *Samyama* on the signs of another's body, the *Yogee* acquires the knowledge of that man's mind.

20. But he will not be able to know the contents of that mind.

21. By making *Samyama* on the form of the body, the power of perceiving forms being obstructed, and the power of manifestation in the eye being separated, the *Yogee's* body becomes unseen.

22. By making *Samyama* on his *Karma*, the *Yogee* comes to know the exact time for his death.

23. By making *Samyama* on friendship, the *Yogee* acquires various strength.

24. By making *Samyama* on the strength of an elephant, the *Yogee* acquires its strength.

25. By making *Samyama* on the effulgent light, the *Yogee* acquires the knowledge of the remote.

26. By making *Samyama* on the sun, the knowledge of the world is gained.

27. By making *Samyama* on the moon, the knowledge of the stars is gained.

28. By making *Samyama* on the Polar Star, the knowledge of the motions of stars is gained.

29. By making *Samyama* on the navel circle, the knowledge of the constitution of the body is gained.

30. By making *Samyama* on the throat, the cessation of hunger is gained.

31. By making *Samyama* on the nerve, the fixity of the body is gained.

32. By making *Samyama* on the light from the top of the head, the sight of the *Siddhas* is gained.

33. All this can come to a man without *Samyama* who has the power of *Prativa* (enlightenment from purity).

34. In the heart, the knowledge of mind is gained.

35. Enjoyment comes by the non-discrimination of the very distant soul and *Satwa*. Its actions are for another, *Samyama* on this gives knowledge of the Purusha.

36. From this arises the knowledge of hearing, touching, seeing, tasting and smelling belonging to *Prativa*.

37. These are obstacles to *Samadhi*, but they are "powers" in the world.

38. When thus the cause of bondage is loosened, the *Yogee* by his knowledge of manifestation through the organs, is capable of entering another's body.

39. By conquering *Udana*, the *Yogee* acquires the power of not sinking in water or in swamps. He can then walk on thorns.

40. By conquering *Samana*, he is full of effulgence.

41. By making *Samyama* on the relation between the ear and the *Akasa*, the *Yogee* acquires divine hearing.

42. By making *Samyama* on the relation between *Akasa* and the body, the *Yogee* becomes as light as wool and is capable of going through space.

43. By making *Samyama* on the real modifications of mind, comes the disappearance of the covering of the Light.

44. By making *Samyama* on the elements, from the subtle to the gross, the *Yogee* acquires the mastery over elements.

45. From this comes minuteness etc., glorification of the body, and indestructibleness of the bodily qualities.

46. The glorification of body are beauty, complexion, strength, adamant hardness.

47. By making *Samyama* on the objectivity,

knowledge and egoism of the organs, the *Yogee* gets supreme control on the organs.

48. From this is obtained the glorification of mind, and conquest of nature.

49. By making *Samyama* on *Satwa*, the *Yogee* obtains omnipresence and omniscience,

50. By giving up all these "powers," which destroys the very seed of evil, the *Yogee* obtains *Kaibalya* (the Final Liberation).

51. To achieve *Yoga*, the *Yogee* must withstand temptations from the celestial being etc.

52. This can be done by discrimination. By making *Samyama* on a particular time, discrimination is gained.

53. What cannot be differentiated by species, sign and place, even that will be discriminated by this *Samyama*.

54. The saving knowledge is that knowledge of discrimination which covers all objects,—all means.

55. By the similarity of purity between the *Satwa* and the *Purusha* comes *Kaibalya*.*

Kaibalya.

1. Patanjali in the last chapter of his *Sutras* thus speaks of *Kaibalya*.

2. The *Siddhus* are gained by birth, chemical means, power of words asceticism and concentration.

3. The change (of this body) into another species is by the following in of Nature.

* *Kaibalya* is the complete *Disunion* of SOUL in man from *Prakriti* (the Twenty Five Principles).

4. Good deeds etc., are not the direct causes of transmigrations and transformations of Nature, but they act as breakers of obstacles to the evolutions of Nature, as a farmer breaks the obstacles of the course of water, which then runs down by its own nature.

5. From egoism is born the created mind.

6. Though the activities of the different created minds are numerous, yet the mind-original is the controller of them all.

7. Among the various mind waves, what is desireless.

8. To the *Yogees*, works are neither white nor black. For others, they are three-fold,—black, white and mixed.

9. From these three-fold works, are manifested in each state only those desires which are suited to that state.

10. There is consecutiveness in desires, even though separated by species, space and time.

11. The desires are eternal, because thirst for happiness is eternal.

12. It is held by cause, effect, support, and objects. In their absence is its absence.

13. Qualities, *Satwa*, *Raja*, and *Tama*, having different ways, the past and future exist in their own nature.

14. They are gross or subtle.

15. The unity in things is from the unity in changes.

16. The object being the same, perception and desire vary according to the various minds.

17. Things become known or unknown to the mind, as they are dependent on the colouring which they give to the mind.

18. The states of the mind are always known for the Lord of the mind is unchangeable.

19. Mind, being an object, is not self-luminous.

20. Because it is unable to cognise two things at the same time.

21. If another cognising mind is assumed, there will be no end of such assumptions and confusions of memory.

22. *Purusha*, being unchangeable, when the mind takes its form, it becomes conscious.

23. Coloured by the Seer and the Seen, the mind is able to understand everything.

24. Mind, on account of innumerable desires, acts for *Purusha*.

25. By discriminating knowledge, the *Yogee* knows that the mind is not *Purusha*.

26. By this knowledge, *Kaibalya* is attained.

27. The thoughts that arise as obstructions to this are from the outside impressions.

28. They can be destroyed by the means mentioned as regards Ignorance,

29. Those that, after acquiring discriminating knowledge, give up the fruits of their *Yoga*,—only those gain the great *Samadhi*.

30. From this *Samadhi* comes complete cessation of pains and works.

31. Knowledge, minus covering and impurities, become infinite and the knowable becomes small.

32. Then ceases all transformations.

33. The changes, that exist in relation to moments and which are perceived at the other end, are succession.

34. The resolution in the inverse order of the qualities, bereft of any motive of action for the Purusha, is *Kaibalya*.

Giving a complete translation of Patanjali's *Yoga Sutras*, we shall now make an attempt to explain more clearly the EIGHT STEPS of YOGA, Patanjali distinctly urged that *Samadhi*, the last stage of *Yoga*, cannot be attained unless success is gained in the previous steps. Thus unless a *Yogee* attains complete success in *Yama*, he cannot gain *Niyama*. Unless these two are mastered, *Asana* should not be attempted. If *Asana* is not mastered, *Pranayama* is impossible. If *Pranayama* is attained, then only *Pratyahara* is to be obtained. When all these have been successfully mastered, then and only then *Dhyana*, *Dharana* and *Samadhi* will be successively gained. Irregular attempts in these different steps of *Yoga*,—i. e., attempting one without having complete success on the previous steps, will not only be inefficacious and in vain,—but will do incalculable harm, both physical and mental. It will bring in fearful diseases and untimely death. Therefore *Yoga* is a dangerous thing to handle,—in fact, it should never be attempted unless under the guidance, tuition and

direction of a *Guru*, (preceptor) who has already attained to *Samadhi*.

Yama :—

We shall first speak of *Yama*, the first step of *Yoga*.

Ahinsa (non-injuring), *Satya* (truthfulness), *Asteyam* (non-covetousness), *Brahmacharjea* (chastity), *Aparigraha* (not receiving any thing from another)—these are called *Yama*.

Ahinsa is not giving or causing to be given the least pain by thought, word, or deed to all living things at whatever times,

Satya is relating facts as they are. Through *Satya* (truth) every thing is attained, In *Truth* every thing is established.

Asteyam is not taking other's goods by stealth, or by force, or by any other means.

Bramacherjea is chastity in thought, word and deed always and in all conditions.

Aparigraha is non-receiving any present from any body, even when one is suffering the greatest distress.

Yama and, the next step of *Yoga*, *Niyama* may be practised both together.

Niyama :—

Niyama means regular habits and observances. A man of irregular habits should never aspire to *Yoga*. From morning till evening and again from evening to morning, one who has not been able to bring all his habits into regularity can never be successful in *Yoga*. Besides this, he should have *Tapa* (austerity), *Swadhyaya* (study) *Santosha* (contentment), *Soucham*

(purity), *Iswara Sraniohara* (worshipping God) *Upabasha* (fasting).

Thus we find *Yama* and *Niyama* are the highest moral training. None can aspire to attain success in *Yoga* who is not a good man to the highest sense and a very great moral man. For a sinful man to attempt *Yoga* is not only dangerous but culpable. Even a man of ordinary morality or ordinary habits,—i. e. a good man of the world as we know,—cannot be successful in *Yoga* unless he becomes a *perfectly moral and good man*, which is not an easy task.

When a man has completely mastered *Yama* and *Niyama* he should then try *Asana*, and not till then.

Asana :—

Asana is *Posture* which helps the furtherance of other and more difficult steps of *Yoga*. This *Asana* is a most difficult subject,—in fact, from the days of Patanjali down to the modern time, this *Asana* of *Yoga* has become a distinct science. As *Asana* has been most lucidly explained in brief by Swami Vivekananda,—we shall quote him in *extenso*,*

“The next step is *Asana*, posture, a series of exercises, physical and mental, is to be gone through every day until certain higher states are reached. Therefore it is quite necessary that we should find a posture in which we can remain long ; that posture which is the easiest for each one is the posture to use. For one man it may be very easy to sit in a certain

* See his *Raja Yoga*, pp. 24-26.

posture, but this may be very difficult for another. We will find later on that in the study of these physiological matters, there will be a good deal of action going on in the body. Nerve-currents will have to be displaced to a new channel. New sorts of vibrations will begin, the whole constitution will be remodelled as it were. But the main part of the action will be along the spinal column, so that the one thing necessary for the posture is to hold the spinal column free, sitting erect, holding the three parts,—the chest, neck, and head—in a straight line. Let the whole weight of the body be supported by the ribs, and then you have an easy natural posture, with the spine straight. You will naturally see that you cannot think very high thoughts with the chest in. This portion of *Yoga* is a little similar to the *Hata Yoga** which deals entirely with the physical body: the aim of the latter is to make the physical body very strong. †

* To distinguish *Yoga* proper from the *Hata Yoga*, it is called *Raja Yoga*.

† Swami Vivekananda thus remarks on the *Hata Yoga*: "The practices of *Hata Yoga* are very difficult and can not be learnt in a day, and after, all they do not lead to any spiritual growth. Many of these practices you will find in Dessarte and other teachers, such as placing the body in different postures, but the object in them is physical, not psychological. There is not one muscle in the body over which a man cannot establish a perfect control; the heart can be made to stop or go on at his bidding and in the same way, each part of the organism can be made to work at his bidding. The result of this part of *Yoga* is to make men live long. Health is the chief idea, the one goal of the *Hata Yogee*. He is determined not to fall sick and he never does. He lives long,—a hundred years is nothing to him, he is quite young and fresh when he is 150 without one hair turned grey.

After one has learnt to have firm erect seat, he has to perform, according to certain schools, a practice called the purifying of the nerves. This part has been rejected by some as not belonging to *Raja Yoga*, but as so great an authority as the commentator, Sankaracharjea, advises it, I think it fit that it should be mentioned, and I shall quote his own directions from his Commentary to the *Swetaswara Upanishad*. "The mind whose dross has cleared away by *Pranayama*, becomes fixed in Brahma. Therefore *Pranayama* is pointed out. First the nerves are to be purified, then comes the power to practise *Pranayama*. Stopping the right nostril with the thumb, with the left nostril fill in air, according to one's capacity ; then without any interval throw the air out through the right nostril, closing the left one. Again inhaling through the right nostril, eject through the left, according to capacity ; practising this three or five times at four intervals of the day, before dawn, during midday, in the evening, and at midnight, in fifteen days or a month, purity of the nerves is attained. Then begining *Pranayama*."

Pranayama :—

Prana means the vital forces in the body and *Yama* means controlling them. There are three sorts of *Pranayama*, namely, (1) the very simple, (2) the middle, and (3) the very high. The whole of *Pranayama* is divided into two parts, one is called "filling" and the other is called "emptying." When you begin with twelve seconds, it is the lowest *Pranayama*. When you

begin with twentyfour seconds, it is the middle *Pranayama*. When you begin with thirtysix seconds, it is the very high *Pranayama*. The *Pranayama* in which there is first perspiration, then vibration of the body, and then rising from the seat and joining of the man's soul with the GREAT BLISS is the very highest *Pranayama*. In all the books, *Pranayama* is divided into *Rechaka* (exhaling), *Puruka* (inhaling), and *Kumbhaka* (stationary). *Pranayama* is a very difficult subject and cannot be practised without the guidance of a *Guru*.*

Pratyahara :—

The word means "gathering towards oneself." Every *Indriya*, every organ of the sense, is acting outwards and coming in contact with all external objects. This is called *Bahirumkin*,—which must be made *Antermukhin*, *i. e.*, they must be made to act inwards, thus avoiding all contact with the external objects. To do this is *Pratyahara*. It, therefore, means the *Complete Control* of the *Will*, *i. e.*, *Mind*, so that no organ of senses can come in contact with any external objects. By *Pratyahara* the mind becomes capable of attaching and detaching completely or withdrawing itself at will from the objects of senses.

Dharana :—

Then comes *Dharana*. It is holding the mind to a

* This is from the *Kurma Purana*.

certain point. It is forcing the mind to feel certain parts of the body and to attach itself to certain organs of sense to the exclusion of others. For example a *Yogee* who has attained success in *Pratyahara* is capable to keep his mind fixed only in the centre of his heart—and there only to the exclusion of the whole Universe. In that state he exists only in heart and the whole Universe is dead to him. This is *Dharana*. It cannot be gained unless one has got complete mastery over *Pratyahara*.

Dhyana :—

We shall again briefly quote Swami Vivekananda :—*

“When the mind has been trained to remain fixed on a certain internal or external location, there comes to it the power of, as it were, following in an unbroken current towards that point. This state is called *Dhyana*.

Samādhi :—

When the power of *Dhyana* has been so much intensified as to be able to reject the external part of perception and remain meditating only on the internal part,—that state is called *Samādhi*.

The three,—*Dharana*, *Dhyana* and *Samādhi* together are called *Samyama*.

That is, if the mind can first concentrate upon an object, and then is able to continue in that concentration

* See *Raja Yoga*, pp 37-38.

for a length of time, and then by continued concentration, to dwell only on the internal part of the perception of which the object was the effect, every thing comes under the control of such a mind.

The same author says :—"We have two plains in which the human mind is working. First is the conscious plain, that is to say, that sort of work which is always accompanied with the feeling of egoism. Now comes the unconscious plain, the work beneath that which is unaccompanied by the feeling of egoism ; that part of mind-work which is unaccompanied with the feeling of egoism is unconscious work, and that part which is accompanied with the feeling of egoism is conscious work. In the lower animals this unconscious work is called instinct. In higher animals and in the highest of all animals, men, the second part, that which is accompanied with the feeling of egoism, prevails and is called conscious work.

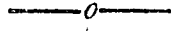
But it does not end here. There is a still higher plain upon which the mind can work. It can go beyond consciousness. Just as unconscious work is beneath consciousness, so there is another work which is above consciousness and which also is not accompanied with the feeling of egoism. The feeling of egoism is only on the middle plain. When the mind is above or below that line, there is no feeling of "I", and yet the mind works. When the mind goes beyond this line of self consciousness, it is called *Samadhi*, which may be called *Super-consciousness*.

The End of Yoga :-- The great *Samadhi* is the end

of *Yoga*,—this unperceivable state, perceived by *Yoga*, is the *Union* of human soul with the Supreme Soul. This is the state in which man does not exist, but only the Supreme One. This is the Philosophy of Patanjali's *Yoga*. This is its KAIBALYA.



CHAPTER VII.



THE VAISASIKA PHILOSOPHY.

The Vaisasika Philosophy is a part of the great Nyaya Philosophy.* The *Nyaya Sūtras* deal chiefly with the logical mode of a sound enquiry after Right Objects of Knowledge, whereas *Vaisasika Sūtras* take up the physical as well as mental branches of human knowledge. Both the *Nyaya* and *Vaisasika* start with the enquiry—What is the way to attain PERFECT BEATITUDE (*Nisreyasa*)? And both assert that “Deliverance” (*Moksa*) is only to be attained by the “Knowledge of Truth.”

Kanada in his first Sūtra says :—“Emancipation (*Moksa*) is to be attained through the Knowledge of Truth, which specially relates to the agreement and disagreement of the six *Padarthas* (categories).”

The Sankhya says,—“Emancipation and final Salvation are to be gained by the discriminative know-

* *Vaisasika Sūtras* were edited in Biblo-Ind with Sanker Misra's Commentary and a gloss-by the editor, Pundit Jugnarain Tarkapanchanan. Max Muller wrote a paper as an appendix on Indian Logic in Arch Bisop Thomson's *Laws of Thought*. Roer has given a German translation of the Sūtras with extracts from the Commentary. Dr. Gough has published an English translation with similar extracts in the *Pundit*.

As for the texts on the *Vaisasika Sūtras*, they were annotated by Prasastapada in the *Prasastapada Bhasya* or *Dravya Bhasya*. There are three glosses on this work, two anonymous and one, the *Kiranavali*, by Udayana Acharya. *Kiranavali* has been commented upon by *Kiranavali Prakasha*.

ledge of the Twentyfive Principles." Kanada says, It can be done by the knowledge of the agreement and disagreement of the six *Padarthas*."

These six *Padarthas*, the Object of Knowledge are the following :—

- | | |
|--------------------------------|---|
| (1) <i>Dravya</i> (Substance.) | (4) <i>Samanya</i> (Genus.) |
| (2) <i>Guna</i> (Quality.) | (5) <i>Visesha</i> (Difference.) |
| (3) <i>Karma</i> (Action.) | (6) <i>Samva</i> , (Intimate relation) |

With the above six Objects of Knowledge the commentators and another, named *Abhavaie Nonexistence or Negation*).

SUBSTANCE.

Substance (*Dravya*) is the sole substratum. It possesses qualities and actions. It is the intimate cause of an aggregate effect or product. It is the site of qualities and of actions, or that in which qualities abide, and in which action takes place.

Substance is divided into nine classes, namely :—

- | | | | |
|---------------------|-----|-----|-----------------------------|
| (1) Earth | ... | ... | (<i>Prithivi</i>) |
| (2) Water | ... | ... | (<i>Apa</i>) |
| (3) Light | ... | ... | (<i>Teja</i>) |
| (4) Air | ... | ... | (<i>Vayu</i>) |
| (5) Ether | ... | ... | (<i>Akasha</i>) |
| (6) Time | ... | ... | (<i>Kala</i>) |
| (7) Space | ... | ... | (<i>Dik</i>) |
| (8 & 9) Soul & mind | ... | .. | (<i>Atma & Mana</i> .) |

EARTH :—It occupies the first place among the *Substances*. It possesses substantiality and qualities.

In particular it possesses form, action, and velocity. It has feel, colour, gravity, odour, and taste. Odour is its distinguishing quality. It is the site of various colours. It has three kinds of feel, hot, cold, and temperate. It is eternal as atoms and non-eternal in respect to its parts. All objects are compounds of it, from the smallest, consisting of two atoms to the largest, the universe. Its aggregates are of three kinds, namely, (1) organisms, (2) organs, and (3) inorganic objects.

The organised bodies are of four kinds.

The inorganic are atoms and the like.

The organ originating from earth is that of smell.

WATER :— It has fourteen qualities, namely, (1) touch, (2) number, (3) quality, (4) individuality, (5) conjunction, (6) disjunction, (7) priority, (8) posteriority, (9) velocity, (10) gravity, (11) fluidity, (12) colour, (13) savour, and (14) viscosity. Odour does not belong to it except accidentally. Its colour is said to be white ; its taste and feel are sweet and cold. As atoms it is eternal. Its aggregates and various forms are transient. Its organisms are not born. Its inorganic objects are the seas, rivers, snow, rain and the like. The organ is the tongue in which saliva is produced.

Light :— It is the same as heat. It has eleven qualities, first eight as that of water,—the remaining three are colour, fluidity and viscosity. It possesses neither smell, taste, nor gravity. It has white as its colour ; its fluidity is not insatiable, but accidental ; eternity and non-eternity are attributed to it as to the earth and water. Its organ is the eye ; the visual rays

which is the organ of sight is lucid. Its organic lucid bodies are lightening, fire and gold. Sometimes it is both seen and felt as fire ; sometimes only seen or felt ; sometimes it is neither seen nor felt. It is of four kinds, namely (1) earthy light, (2) celestial light, (3) alvine light, and (4) miner light.

AIR ;—It has the same qualities as light, excepting colour and fluidity. It has no colour, it is sensible to touch. Its temperature is its distinctive quality ; it is neither cold nor hot ; its motion is crooked ; the feel in the air is natural to it, and from this its existence is inferred. As atoms it is eternal ; its aggregates are transient. Its organisms are aerial bodies ; its objects are all substances intermediate between the vital air and the great element. Besides the air upon the earth's surface the breath and the vital airs *i. e.*, the vital functions, are reckoned separately.

ETHER :—Its distinguishing quality is sound. Its organ is the ear. It has many titles ; it is infinite, eternal, and one. It appears white by its connection with some lucid orb.

TIME :—It has the qualities of number, quantity, severalty, conjunction and disjunction. It has also the attributes of ubiquity and infinity. It is inferred from priority, sequence, and the like ;—from quickness and slowness in motion, from the contrast between young and old. It is called past, present and future. Time is the producer of all that is produced and the substrate of all worlds.

SPACE :—It is one and eternal, ubiquitous and

infinite. It is the substrate of the notions of here, and there, proximity and distance. Its qualities are those of time.

THE SOUL :—It is ubiquitous and infinite ; it has the qualities of number and the like which are possessed by space and time. Its existence is shown from the fact that there is an agent who controls the senses as a knife cuts. Without it, the senses would be useless, for they are instruments of an unseen Ruler.

All material substances, according to Kanāda, are primarily Atoms and secondarily Aggregates. They are eternal in Atoms and transient in aggregates. Kanāda thus explains the “existence” and “aggregation” of atoms.

The mote which is seen in a sun beam is the smallest perceptible quantity. Being a substance and effect, it must be composed of what is less than itself, and this likewise is a substance and an effect, for the component part of a substance that has magnitude must be an effect. This again must be composed of what is smaller, and that smaller thing is an atom. It is simple and uncomposed, else the series will be endless ; and were it pursued indefinitely, there would be no difference of magnitude between a mustard seed and a mountain, a gnat and an elephant, each alike containing an infinity of particles. The ultimate atom is then simple.

The first compound consists of two atoms, for one does not enter into composition, and there is no argument to prove that more than two must be united.

The next consists of three double atoms, for if only

two were conjoined magnitude would hardly ensure, since it must be produced either by size or number of particles. It cannot be their size, and therefore it must be their number. Nor is there any reason for assuming the union of four double atoms, since three suffice to originate magnitude.

Two earthly atoms, concurring by an unseen peculiar virtue, the Creative Will of God, or Time, or other competent Cause constitute a double atom of earth, and by concourse of three binary atoms a tertiary atoms is produced, and by concourse of four triple atoms a quarternary atom and so on to a gross, grosser and the grossest mass of earth.

Thus this great *earth* is produced and in like manner the great *water* from aqueous atoms, great *light* from luminous atoms and great *air* from aerial atoms.

The qualities that belong to the effect are those which appertained to integrant part or primary particle as its material cause and conversely the qualities which belong to the cause are found in the effect.

The desolution of substances proceeds inversely. In the integrant parts of an aggregate substance resulting from composition, as in the potsherd, of an earthen jar, action is induced by pressure attended with velocity, or by simple pressure. Disjunction ensues, whereby the Union, which was the cause of inchoation of members, is annulled, and the integral substance consisting of those members is resolved into its parts and is destroyed, for it ceases to subsist as a whole.

QUALITY.

Quality is very closely connected with substance. Twenty-four qualities are enumerated, although Kanada in his Vaisasika Philosophy mentions only seventeen. The Twenty-four qualities are as follows :—

| | | | | |
|------|--------------------|-----|-----|----------------|
| (1) | <i>Rupa</i> | ... | ... | Colour. |
| (2) | <i>Rasa</i> | ... | ... | Savour. |
| (3) | <i>Gandha</i> | ... | ... | Odour. |
| (4) | <i>Sparsa</i> | ... | ... | Feel. |
| (5) | <i>Sankhya</i> | ... | ... | Number. |
| (6) | <i>Parimana</i> | ... | .. | Quantity. |
| (7) | <i>Prithakatwa</i> | ... | ... | Individuality. |
| | and Severalty. | | | |
| (8) | <i>Sangyoga</i> | ... | ... | Conjunction. |
| (9) | <i>Vivaga</i> | ... | ... | Disjunction. |
| (10) | <i>Paratwa</i> | ... | ... | Priority. |
| (11) | <i>Aparatwa</i> | ... | ... | Prosteriority. |
| (12) | <i>Gurutwa</i> | ... | ... | Gravity, |
| (13) | <i>Dravatwa</i> | ... | ... | Fluidity. |
| (14) | <i>Sneha</i> | ... | ... | Visciduity. |
| (15) | <i>Sabda</i> | ... | ... | Sound. |
| (16) | <i>Budhdi</i> | ... | ... | Intelligence. |
| (17) | <i>Sukha</i> | ... | ... | Pleasure. |
| (18) | <i>Dukha</i> | ... | ... | Pain. |
| (19) | <i>Ichha</i> | ... | ... | Desire. |
| (20) | <i>Dwesha</i> | ... | ... | Aversion. |
| (21) | <i>Prayatna</i> | ... | ... | Volition. |
| (22) | <i>Dharma</i> | ... | ... | Virtue. |
| (23) | <i>Adharma</i> | ... | ... | Vice. |
| (24) | <i>Sanskara</i> | ... | ... | Faculty. |

We shall now make an attempt to explain as lucidly as possible these twenty-four sorts of qualities as put forward by Kanada in his *Vaisasika*.

COLOUR :—It is a peculiar quality to be perceived only by sight. It is to be found in three substances, namely, earth, water and light. It is a characteristic quality of the last, and in it, it is white and resplendent. In water it is white, but without luster. In earth it is variable, and seven colours are to be seen,—namely, white, yellow, green, red, black, tawny and variagated.

SAVOUR :—It is a peculiar quality to be perceived only by the organ of taste. It is to be found in two substances, namely, earth and water. It is a characteristic quality of the last, and in it, is sweet. In earth it is variable, and there are six sorts, namely, sweet, bitter, pungent, astrengent, acid and saline.

ODOUR :—It is a quality to be perceived by the organ of smell. It abides only in earth. In others when found, it is borrowed or taken from the earth. There are two sorts of odour, namely, good and bad.

FEEL :—It is a quality to be perceived by the organ of feeling, *i. e.* skin. It abides in four substances, namely, earth, water, light, and air. There are three sorts of *feel*, *i. e.*, cold, hot and temperate. In water it is cold ; in light hot ; in earth and air temperate.

NUMBER :—It is the reason of perceiving and reckoning one, two or many, to the utmost limit of numeration.*

* Mādhavacherjea in his *Sarva Darsana Sangraha*, p. 107, thus describes the origin of the idea of quality. "First, there is the

QUANTITY :—It is the special cause of the use and perception of measure. It is an universal quality common to all substances. It is of two sorts,—either extreme littleness or shortness, or extreme length and greatness, and both are eternal.

INDIVIDUALITY :—It is common to all substances. It is of two sorts, (*a*) of one, or a single pair, or (*b*) it is manifold. It is the cause of the knowledge of separate things. It is eternal in eternal things and transient in transient things.

CONJUNCTION :—It is transient connection. It is also a universal quality. It is of three kinds,—namely, (*a*) simple, (*b*) reciprocal, and (*c*) mediate.

DISJUNCTION :—It is the reverse of the last and is preceded by it. It is also a universal quality: It has the same three divisions, being simple, reciprocal and mediate.

PRIORITY AND POSTERIORITY :—They are correlative qualities, belong to *place* and *time*. As belonging to place, they are called proximity and distance; as regards time, they are termed youth and age.

WEIGHT :—It is that which produces falling. It abides in earth and water. It is imperceptible to the senses, but is inferred from the falling of bodies. It is eternal in eternal substances, but intransient products intransient.

contact of the organ of sense with the object, then arises the knowledge of the genus unity, and then the distinguishing perception, then the production of duality in the object; then the knowledge of the abstract genus of duality, then the knowledge of the quality duality as it exists in the two things, then the conception, *Sanskāra*."

FLUIDITY :—It is the cause of tricking. It is of two kinds, (a) innate, and (b) derived from a cause. It is innate in water, but in earth and light it is accidental, being produced from the action of heat. It is perceptible by two senses, sight and touch.

VISCIDITY :—It is the cause of agglutination. It abides in water : oil has it in abundance.

SOUND :—It is a quality which abides in ether. There are two kinds of sounds, namely, musical and articulate.*

The following qualities are perceptible by the mental organ and not by the external senses.

INTELLIGENCE :—It has been reckoned by Kanada as one of the *Qualities*, but Goutama in his *Nyaya* has placed it as one of the *Objects* to be proved. However, as regards the main point, both agree. These five qualities will be fully dwelt on when we shall speak of the Nyaya Philosophy.

PLEASURE AND PAIN :—There is nothing much to explain about these two matters. Pain or evil is placed by Goutama among the *Objects* of proof ; under the head of Deliverance it will be further noticed with its converse, pleasure.

DESIRE AND AVERSION :—Desire is the wish of pleasure and of the absence of pain. It is three-fold, namely, (1) that which has for its objects the last end, the *Summum Bonum*, (2) that whose object is the means for obtaining something else, the instrument

* Kanada in his Vaisasika has called sound eternal, but Goutama in his *Nyaya* has disputed it.

of accomplishing another object, (3) the desire for action.

VOLITION :—It is a determination to produce gratification. Its occasion is desire ; its reason is perception. Hence it has three kinds, namely, (1) active effort, (2) cessation from activity, and (3) the natural efforts of the animal functions. The last are beyond the perceptions of the senses.

VIRTUE AND VICE :—They are the causes of pleasure and pain. The former arises from doing what is enjoined ; the latter from doing what is forbidden.

FACULTY :—It is the last quality. It has three kinds, namely, (1) velocity, which is a cause of action ; it abides only in material bodies, (2) *Elasticity* is by some considered to belong only to terrene objects. It is imperceptible to the senses, (3) *Memory*, it is the cause of recollection and is regulated and aided by association, as by the sight of objects. It is only found in sentient beings,

These are the *Twenty-four Qualities* of Kanada.

ACTION.

It consists in motion. It abides only in substances ; it is the cause of conjunction and disjunction. It has no qualities and is transient. Kanada says :—"Action is that which abides in one substance, is without qualities, and is the direct cause of conjunctions and disjunctions."

Actions are of five sorts, namely, (1) to move upward, (2) to move downwards, (3) to move forward, (4) to move

horizontally, and (5) to go on, including many varieties under the last comprehensive head.

GENUS.

By this is understood the condition of similar things. It causes us to perceive conformity. It is eternal, single,—concerns many things and abides in substances, qualities and actions. It has two degrees, namely (1) existence is the highest and regards numerous objects, (2) Abstraction of the individual is lower : There is a third, —intermediate. These greatly resemble genus, species and individuality. In another view, they are only two, namely, genus (*Jati*) and species (*Upadhi*).

DIFFERENCE.

Difference or particularity is the cause of perception of exclusion. It affects a particular and single object which is devoid of community. It abides in eternal substances. Such substances are mind, soul, time, place and the ethereal element, and the atoms of earth, water, light and air.

NON-EXISTENCE.

As we have said, a seventh *Padartha* or Category is usually added to these,—that of *Non-existence* or *Negation*. It is of four kinds, namely, (1) Mutual non-existence, (2) Antecedent non-existence, (3) Emergent non-existence, and (4) absolute non-existence.

Mutual non-existence is the reciprocal negation of identity, essence, or respective peculiarity.

Antecedent non-existence is a present negation of

what will be,—a negation in the material cause previous to the effect.

Emergent non-existence is destruction, it is negation in the cause after negation through all the three times.

CONCLUSION.

Thus we find in Kanada's opinion the *True Knowledge* of the Six *Padarthas* plus *Non-existence* is the means to attain to the Final Beatitude. These *Padarthas* have been dwelt on by Kanada in his Vaisasika Philosophy to the minutest point,—so much so that perhaps it includes all that the modern physical science says. In fact it is a diagnosis of nature,—of Matter—of what we see, feel and perceive. In Kanada's opinion, therefore,—if it is to be put in plain words,—the *Study of Nature* to the minutest point and to feel, perceive and understand Her is the way to FINAL BEATITUDE.

CHAPTER VIII.

—:O:—

THE NYAYA PHILOSOPHY.

One of the most important of the Hindu Philosophies is Goutama's Nyaya Philosophy* At one time it rose to great prominence in Bengal. Students from the remotest part of India came to Nadia to learn and master the *Nyaya*.

* The original text of the *Nyaya* Philosophy is Goutama's *Nyaya Sūtras*. It is in five *Lectures*, each divided into two *Days*, and these again sub-divided into *Prakaranas* (sections). The *Nyaya Sūtras* were printed with Vishwanath Bhattacharjee's Commentary, and Dr Ballantine has published a translation of the first four books.

Innumerable works have been written on the *Nyaya* Philosophy. We shall try to mention some here. There are three classes of books on the *Nyaya* as on the other Philosophies, namely, (1) *Vashya*, (2) *Varitika*, and *Tika*.

1. The *Nyaya Vashya* is the original Commentary on the *Nyaya Sūtras*. It was written *Pakshila Swamin* or *Vatsayana* and has been edited by Joynarain Tarkapanchanan in the *Bibl. Ind.*

2. The *Nyaya Varitika*,—a commentary on the *Vashya* by Uddyatakara Acherjea.

3. The *Nyaya-varitika-tatparya-Tika*, a Commentary on the above *Varitika*, by Vachaspati Misra.

4. The *Nyaya-Varitika-tatparya Parisadhi*,—a Commentary on the above, by Uddayana-Acherjea.

5. *Tarka bhasha*, by Keshab Misra.

6. *Tarka-bhasha-Srobara*,—a Commentary on the above, by Goverdhana Misra.

7. *Bhavastha Dipika*, by Gourikanta, the author of *Sadyuktī Mukta-wali*.

It is rather more a Logic than a Philosophy. In the hand of the learned scholars it rose almost to perfection as a dialectic Philosophy.

Goutama in his *Nyaya* sets out, like the founders of the other systems, with the enquiry :—What is the way to obtain *Nisreyasa* (Perfect Beatitude) ? And he then asserts that Perfect Knowledge or Knowledge of Truth is its only means. This Knowledge embraces many topics, but is chiefly directed to the true condition of the Soul as separate from the body. He who obtains this Knowledge is freed from all pains and evils of the

8. *Tarka-Bhasha-Sar-Manjuri*, by Madhavadeva, the author of *Nyaya Sara*.

9. *Nyaya Sangraha*, by Rambiaga Kriti.

10. *Kusumanjali*, a metrical works on the *Nyaya*, by Narayan Ustha. It has been published and translated with its Commentary by Colebrooke.

11. *Nyaya-Sankhepa*, by Govinda Bhattacharjea, another metrical work on the *Nyaya*.

12. *Tarka Sangraha*. It has been edited and translated by Ballantine.

13. *Bhasha Paricheda* with its Commentary *Sidhanta Mukatwali* by Vishwanath Panchanan. It has a Bengalee Commentary by Kashinath Tarakapanchanan. Dr Gough has published it with its Commentary as well as an English translation.

14. *Chintamani* by Ganges Upadhyaya, a work principally on logical portion of *Nyaya*. It is this work which furnished the text book for the celebrated Nadia School of Bengal. Based on this work Nyaya School was founded by Roghunath Siromoni. He wrote a Commentary called :—

15. *Didhiti*, a gloss of which was written by Mathuranath Tarkavagis. Jagadis Tarkalankar wrote a Commentary on the *Didhiti* called *Sabda-Satti-Prokasika*. Gangadhar Bhattacharjea also wrote a Commentary on the *Didhiti*.

There are innumerable other works on the *Nyaya*, too numerous to mention. Some idea of the *Nyaya* will be got by consulting Dr. Ballantine's works, specially his translation of *Tarka-Sangraha*.

life here and hereafter and goes beyond all rebirths. In fact he attains *Nisreyasa*,—Perfect Beatitude, and *Moksa*,—Final Liberation.

The pains to which the human life has been subjected are due to Soul's *Connection* and *Union* with matter, *i. e.* material body, and its continued and frequent rebirths. These births are the results of human mind's constant *Pravirti* (activity) which produces *Karma*. And *Karma* again produces results, —requiring rewards for meritorious works and punishment for evil acts,

This *Pravirti* of the mind has sprung from the fault of dislike, or desire, or stupidity. Their origin is traced to *Mithya Jnana* or Ignorance, or false notions. The *Nyaya* intends to remove this Ignorance, these false notions, concerning the soul and the Universe, by the True Knowledge. This will destroy the fault of desire and dislike ;—with that will pass away *Pravirti*. Rebirths will then cease and the pain will be entirely removed. The removal of all pains and the restoration of the soul to its original *State* of *Rest Nisreyasa* (Perfect Beatitude). *Nisreyasa* is the *Summum Bonum* at which the *Nyaya* aims.

The following are three requisite steps of instruction and study mentioned by Goutama.

- | | | |
|-------------------|-----|----------------------|
| (1) Enunciation | ... | (<i>Uddesya</i>). |
| (2) Definition | ... | (<i>Lakshana</i>), |
| (3) Investigation | ... | (<i>Pariksha</i>). |

Enunciation:—*Uddesya* is the mention of a thing by its name, *i.e.* by a term signifying it as taught by

revelation. The language is considered to have been revealed to man.

Definition :—*Lakshana* sets forth a peculiar property, constituting the essential character of a thing.

Investigation :—*Pariksha* consists in disquisition upon the pertinence and sufficiency of the definition.

Following this mode of study, the *Nisreyasa* is to be attained through Knowledge, which means the conviction of "the soul's eternal existence separable from body." This Knowledge, then, is to be gained by the *Nyaya*. Goutama enumerates six heads or topics to be learnt and studied. Then are as follows.

| | | |
|---|--------------------------------------|----------------------|
| 1 | Proof | <i>Pramana.</i> |
| 2 | That which is to be proven | <i>Pra. seya.</i> |
| These two are chief ;—the rest are accessories. | | |
| 3 | Doubt ... | <i>Sansaya.</i> |
| 4 | Motive ... | <i>Prayojana.</i> |
| 5 | Instance ... | <i>Drishtanta.</i> |
| 6 | Demonstrated truth... | <i>Sidhanta.</i> |
| 7 | Member of a syllogism | <i>Nyaya.</i> |
| 8 | Reasoning by reduction to absurdity. | |
| 9 | Ascertainment ... | <i>Tarka</i> |
| 10 | Thesis ... | <i>Nirnaya.</i> |
| 11 | Controversy ... | <i>Katha.</i> |
| 12 | Objection | |
| 13 | Fallacious reason ... | <i>Hetwabhāsa.</i> |
| 14 | Perversion ... | <i>Chhala,</i> |
| 15 | Futility ... | <i>Jati</i> |
| 16 | Confutation ... | <i>Nigrahastana.</i> |

The aim of *Nyaya* is to prove that which is to be proven. What then is to be proven? Then *Nyaya* answers "the Soul." It includes, according to Goutama the following twelve objects.

| | | | |
|----|-------------------|-----|---------------------|
| 1 | Soul | ... | <i>Atma.</i> |
| 2 | Body | ... | <i>Sharira.</i> |
| 3 | Organs of Senses | ... | <i>Indriyas</i> |
| 4 | Objects of Senses | ... | <i>Artha</i> |
| 5 | Understanding | ... | <i>Budhi</i> |
| 6 | Mind | ... | <i>Manas</i> |
| 7 | Activity | ... | <i>Pravritti</i> |
| 8 | Fault | ... | <i>Dosha.</i> |
| 9 | Transmigration | ... | <i>Pretyabhava.</i> |
| 10 | Fruit | ... | <i>Fala</i> |
| 11 | Pain | ... | <i>Dukha.</i> |
| 12 | Beatitude | ... | <i>Apavarga</i> |

Proof (*Pramana*), by which these objects are known and demonstrated, is of four kinds, namely,

| | | | |
|---|-----------------|-----|-------------------|
| 1 | Perfection | ... | <i>Pratakhya.</i> |
| 2 | Inference | ... | <i>Anumana.</i> |
| | (a) Consequent. | | |
| | (b) Antecedent. | | |
| | (c) Analogous. | | |
| 3 | Comparison | ... | <i>Upamana.</i> |
| 4 | Affirmation | ... | <i>Sabda.</i> |
| | (a) Tradition. | | |
| | (b) Revelation. | | |

The objects to be proven are to be proved and demonstrated by four different sorts of proofs,—that

is they must be demonstrated, (1) by the knowledge and experience of the ancient sages and by the revelations of the holy Vedas, or (2) they must be seen and felt by the organs of senses, or (3) they must be demonstrated by different inferences, or (4) they must be proved by examples.

Let us first see what Goutama means by his twelve Objects to be proven, and then we shall describe the way pointed out by the *Nyaya* by which these twelve Objects can be proved.

The Twelve Objects.

Atma :—

The *Nyaya*, like the Sankhya, says,—souls are multitudinous, *i. e.* are infinite in number. There are two sorts of souls,—one *Paramatma*, the Supreme Soul, and innumerable *Jibatma* (human souls). The Supreme Soul is the seat of Eternal Knowledge. He is the Master of all things. The individual soul is infinite, for whithersoever the body goes, there the soul too is present. It experiences the fruits of its deeds.—pain or pleasure. It is eternal, because it is infinite. It is the site of knowledge or sentiment ; distinct from body and from the senses, different for each individual co-existence person ; perceived by the mental organ. It has fourteen qualities, namely, (1) number, (2) quantity, (3) severalty, (4) conjunction, (5) disjunction (6) intellect, (7) pleasure, (8) pain, (9) desire, (10) aversion, (11) volition, (12) merit, (13) demerit. (14) faculty of imagination.

SARIRA :—

The second object to be proved is *Body*. It is an ultimate compound—composed of parts and has been developed from atoms. Associated with the soul, it enjoys the fruits of actions. It is distinguished as being the site of muscular action, and of the organs of sensation and of the sentiments or feelings of pleasure and pain experienced by the soul. In its constitution, it is earthly and has the qualities which belong to earth ; it is not composed in part of the other elements—they being heterogenous, which the body is not.

Besides the human bodies,—Goutama enumerates other bodies distributed through this and other worlds. Like the Upanishads, he describes them as aqueous, igneous and aerial. Earthly bodies are generated and ungenerated. The former include the viviparous, the oviparous, the insects engendered in filth and hot moisture and the plants which germinate from the soil. The third class includes worms, maggots and the like to which the Vedas and all the Schools ascribe a spontaneous origin.

INDRIYAS :—

The third object to be proved are the *organs of sensation*. The organs of sense originating from the elements are smell, taste, sight, touch, and hearing. An organ of sense is defined as an instrument of knowledge, conjoined to the body, and imperceptible to the senses. The five organs of sense are not modifications of consciousness, as the Sankhya affirms, but material,

constituted of the elements, earth, water, light, air and ether.

The organ of vision is lucid, the organ of hearing is ethereal, that of taste aqueous, of feeling aerial and smelling earthly. The sight of the visual organ is the pupil of the eye, of the auditory organ, the infree of the ear, of the olfactory organ, the nostril or the tip of the nose, of the taste, the tip of the tongue, of the feeling, the skin.

The objects apprehended by the organs of the senses are odour, flavour, colour, touch and sound.

The existence of the organs of sense is proved by inference from the fact of the apprehensive of these objects, as the fact of cutting implies an instrument as axe or a knife.

The *Nyaya* asserts six organs of sense, namely, (1) smell, (2) taste, (3) sight, (4) touch, (5) hearing, and (6) mind, and not five only, as the Bouddhas maintain, nor so many as eleven as the Sankhya says.

Mind is the instrument which apprehends pain, pleasure, and the internal sensation. It apprehends eternal objects by its union with the five external senses. Its existence is proved by the fact that our sensations occur only one at a time. If apparently several sensations arise in the soul, it is only from their rapidity, just as a lighted torch, when swung round quickly, seems to be one ring of fire. It is in itself single. Each soul has only one mind. It is limited and not infinite ; but it is eternal.

ARTHA :—

The fourth object of knowledge are the *Objects of sense, i.e.,* of external five senses. Kanada in his *Vaisasika* calls them *Padartha* (substances). As we have fully described these various *Substances* in our previous chapter, we pass them by.

BUDDHI :—

The fifth object of proof is *Understanding*. It is apprehension, knowledge, or conception, defined as that which manifests or makes known a matter. It is two-fold,—namely, (1) Notion, and (2) Remembrance (*Anubhava* and *Smarana*).

Notion includes two sorts, right and wrong.

Right notion (*Prama*) is such as is incontrovertible. It is derived from proof, and is consequently three-fold, namely, (1) doubt, (2) premises liable to reduction to absurdity, and (3) error.

Remembrance also is either right or wrong. Both occur, especially right remembrance, while awake. In sleep remembrance is wrong.

MANAS :—

The six of the object to be proved is the mind. By *Manas* the Hindu philosophers do not exactly mean what the word mind signifies. It is one of the *Indriyas*, the organs of sense, though of internal perception, and not outward observation. We have seen, the *Nyaya* dwelt upon it as the sixth of the organs of sense. It again speaks of it independently of the senses. Amongst its twelve objects of proof, it is the sixth. So mind must be proved and known as soul, body &c.

PRAVRITTI :—

The activity of the mind and body is the seventh object of knowledge. Oral activity of the utterances of voice,—mental, the perceptions of the mind, and corporal, the gesture of the body. It is determination, the result of passion and the cause of virtue and vice, or merit and demerit, according as the act is one enjoined or forbidden. It is oral, mental, or corporal, not comprehending unconscious vital functions.

DESHA :

It is the eighth of the object to be proved and known. It includes passion or extreme desire, aversion, error or delusion,

PRETYABHAVA :—

This is the ninth object of proof. It is the state to which the soul goes after death. It is the state of transmigration. From death comes birth, this is reproduction. (*Punar-uthatti*).

FALA :

It is the fruit of the activity of the mind [and body. Action or cause is found to produce effects of fruits. So it is the *Punar Bhoga*, i. e., feeling of pleasure or pain in association of the body, mind, and senses.

DUKHA :

Pain is the eleventh object to be proven. It is needless to dilate upon pain,—for pain every body feels, and it has been clearly described in the chapter of the Sankhya Philosophy.

APAVARGA :—

This is the last of the twelve objects of knowledge according to Goutama. This is the *Summum Bonum* of the Nyaya Philosophy. It is its Perfect Beatitude. This Liberation from ill is attained by soul, acquainted with the Truth (*Tatta*) by means of the Holy Science. Devoid of passion through knowledge of the evil incident to objects, meditating on itself and by the maturity of self-knowledge, making its own essence present, relieved from impediments, not earning fresh merit or demerit by deeds done with desire, discerning the previous burden of merit or demerit, by devout contemplation and acquitting it through compressed endurance of its fruit, and thus previous acts being benumbed and present body departed, and no future body accruing, there is no further connection with the various sorts of ill, since there is no cause from them. This is the prevention of pain of every sort. This is *Apa-varga*, the Deliverance and Beatitude.

Out of the sixteen topics dwelt on by the *Nyaya*, we have so far spoken about two, namely, (1) Proof, and (2) the Objects to be proven. The third of the sixteen topics of the *Nyaya* is *Sansaya* (doubt). If the proofs and the objects to be proven are taken as granted, there ends the matter,—but it is neither reasonable nor natural that every body should accept them as truths. Therefore *Doubt* is the natural sequence. One is bound to question and dispute both,—and the *Nyaya* goes on to dispute them.

SANSAYA :—

It is the consideration of various contrary matters in regard to one and the same thing. It is of three sorts, (1) arising from common, or (2) peculiar qualities, or (3) merely from contradiction, discriminating marks being in the three cases unnoticed. Thus an object is observed, a question is asked whether it is a man or a post, no distinguishing mark being perceived. A *Sansaya* (doubt) arises. Again smell is a peculiar quality of the earth. It does not belong to eternal substances like ether, nor to transient substance as water. Is then earth eternal or transient? A doubt arises. So one says, sound is eternal, another says it is not,—the third doubts. In fact *Sansaya* is the source, basis, way, the cause which inspires one to search for truth. Where there is no doubt, there would be no enquiry after truth.

PRAYAJANA :—

The fourth topic of *Nyaya* is *Prayajana* (motive). It is that by which man is actuated to move to action. It is the desire of attaining pleasure, or of shunning pain, or the wish of exemption from both. If this was not the eternal impulse of human mind, there would have no need for the search for truth. In order to get out of doubt, one must have a *motive* for enquiring further. Therefore *Prayajana* has been considered by the *Nyaya* as the fourth topic.

DRISTANTA :—

Instance or example is the fifth topic of the *Nyaya*. It is a topic on which both disputants consent. Ins-

tances and examples are established facts and tenets which are well received and acknowledged. If known among the unlearned, they are called familiar facts ; —other facts are scientific, known among the schools of philosophy. Of these some are dogmas of all the schools, others are peculiar to an individual school ; some are hypothetical, and some are implied as inevitable corollaries requiring no special proof. All of them furnish data, on which, as a foundation, further inquiry may be based and new conclusions be established. These are called instances ; without them no argument can be carried on and no truth established.

SIDHANTA :—

It is demonstrated truth. It is of four sorts, namely, (1) Universally acknowledged, (2) partially so, (3) hypothetically so, (4) argumentatively so. Thus existence of substance, or that to which properties appertain, is universally recognised, though the abstract notion of it may not be so. Mind is by the *Sankhyas* considered to be an organ of perception. The eternity of sound is admitted in the *Nyaya*. Supposing the creation of the world proved, omniscience of the Creator follows. Thus Siddhanta is the demonstrated, the established, conclusion in a matter to be proven.

NYAYA :—

How one is to come to *Siddhanta* ? By *Nyaya*, or by a regular argument or complete syllogism. It consists of five *Avayava* (members, or component, parts) namely.

| | | |
|----------------------|-----|--------------|
| (1) <i>Pratijna</i> | ... | Proposition. |
| (2) <i>Hetu</i> | ... | Reason. |
| (3) <i>Udaharana</i> | ... | Example. |
| (4) <i>Upanaya</i> | ... | Application. |
| (5) <i>Nigamana</i> | ... | Conclusion. |

Thus :—

Proposition :—The hill is fiery ;

Reason :—For it smokes ;

Example :—What smokes is fiery ;

Application :—The hill is smoking :

Conclusion :—The hill is fiery.*

Again.

1. Sound is non-eternal.

Why ?

2. Because it is produced.

And why ?

3. Because whatever is produced is non-eternal as pots, pans &c.

4. Sound is thus produced.

5. Therefore it is not eternal.

In this way every *Proposition* can be brought to a right and logical and true *Conclusion* by the *Reason*, *Example* and *Applicatin*,—the five members of *Nyaya*.

* This philosophy has taken its name from its this part which is named *Nyaya* or syllogism. In fact it is the most important portion of the *Nyaya* Philosophy. It will be found that the *Nyaya* of the ancient Hindus can be most favourably compared with the modern logic. We have hardly any space in this little work to compare one with the other.

TARKA :—

If the *Conclusion* arrived at by the *Nyaya* above mentioned be disputed,—should an argument be not clearly apprehended,—the hearer is directed to look at it from the opposite point of view. For example one says—

“The hill is not fiery, though it smokes.”

He admits, however, that where there is no fire, there cannot be any smoke.

He is then confronted with the argument that if there were no fire on the hill there could not be any smoke,—therefore the hill must be fiery.

This is called *Tarka*, *i. e.*, reducing one's opinion or theory to absurdity. It is a mode of reasoning for the investigation of truth by deduction from wrong premises to an inadmissible conclusion which is at variance with proof whether actual perception of a demonstrable inference. The conclusion to which the premises would lead is inadmissible as contrary to what is demonstrated, or as conceding what is disposed.

NIRNAYA :—

It is the determination of truth,—*i. e.*, the fruit of proof,—the result of evidence and of reasoning,—confuting objections, and establishing the position in question.

KATHA :—

Katha or disputation is conference or dialogue,—interlocutor maintaining contrary positions whether contending for victory or seeking the truth. It com-

prises the following three of the sixteen categories of *Nyaya*, namely (1) *Jalpa*, (2) *Vada*, and (3) *Vitanda*.

JALFA :—

It is debate of disputants contending for victory,—each seeking to establish his own position and to overthrow the opponent's.

VADA :—

It is discourse of persons in pursuit of truth, as preceptor and pupil with fellow students.

VITANDA :—

It is cavil or controversy, in which the disputant seeks to confute his opponent without trying to support his own position.

HETWABHASA :—

It is fallacy or semblance of a reason.

CHHALA :—

Fraud, or perversion, or misconstruction is the next category. It is of three sorts, namely (1) verbal misconstruction of what is ambiguous, (2) perverting in a literal sense what is said in a metaphorical sense, and (3) generalising what is particular.

JATI :—

The fifteenth category of *Nyaya* is *Jati* or a futile answer or self confuting reply. It is of twenty four sorts.

NIGRAHA STHANA :—

It is the last of the categories of *Nyaya*. It is the failure of argument, or the reason of defeat. It is the termination of a controversy. It is of twenty two sorts.

Beginning with *Sanshaya* (doubt), the *Nyaya* goes

on step by step to find out the Truth,—the various steps being :—

- | | | |
|----------------------|-----|--|
| (a) <i>Prayajana</i> | ... | (Motive). |
| (b) <i>Dristanta</i> | ... | (Instance). |
| (c) <i>Siddhanta</i> | ... | (Truth demonstrated). |
| (d) <i>Nyaya</i> | ... | (Syllogism or the way of argument). |
| (e) <i>Tarka</i> | ... | (Arguments). |

Following the five above steps, it at last comes to *Nirnaya*, the determination of truth. Thus Goutama in his *Nyaya* has so far provided fairly all the various ways of argument to find out the truth,—but even then there may be many who will not accept the conclusion thus arrived as true. He, therefore, next takes up the subject of *Katha*, or disputation, or controversy. He then goes on to describe the various sorts of disputants that controversy brings forth. He first mentions three classes who are more or less lowest opponents, namely :—

1. Those who enter into candid discussion in order to arrive at truth, (2) the wranglers who aim only to get victory as material for self-gratification, and (3) the trifler who only finds fault with the arguments of others without setting anything himself.

He then mentions five classes beyond these. They furnish only apparent reasons which are really fallacies, and then deceive themselves and others.

He then mentions those who employ arguments dishonestly, solely with the intent of thwarting their opponents.

Some others employ objections, miserable and futile, that can mislead no one.

He finally mentions the lowest rank of disputants who are absolute blockheads, who, though they doggedly oppose the truth, are too stupid to understand it.

Thus we find the *Nyaya* is rather more a Science of Reasoning and Logic than a Philosophy. In fact in its philosophical portion, it very little differs materially from the other Schools of Philosophy. It rose to the highest prominence, not for its philosophy, but for its wonderful system of reasoning and logic and the way to find out the truth. The best of the major portion of Goutama's *Sutras* deal with this portion of the subject, and innumerable scholiasts and commentators have written mostly on this latter portion of the *Nyaya*. In later days all the other philosophies—or rather the followers of all the other different schools of philosophies,—depended mainly on the reasoning and logical portion of the *Nyaya* to support and maintain their own philosophies. Thus *Nyaya*, for its intrinsic and special merit, rose to the highest prominence and became the best and the most studied subject in India.*

* As we have said the *Nyaya* and *Vaisasika* philosophies are but two sister philosophies. It is very difficult, therefore, to determine how far certain points belong to the *Vaisasika* as distinguished from the *Nyaya*. An alliance early took place between the *Nyaya* and *Vaisasika* systems.

CHAPTER IX.

THE MIMANSA PHILOSOPHY.

The Mimansa Philosophy is divided into two parts, namely, the *Purva-Mimansa* and the *Uttara-Mimansa*; the latter being well-known by the name of *Vedanta*, which we shall describe in the next chapter. *Purva-Mimansa*, as a matter of fact, is not a Philosophy; it is rather a defence of the Vedic rites and rituals. Its purpose is to determine the *Sense of Revelation*, *i. e.*, of the Vedas. Its whole scope is the ascertainment of *Dharma* or *Duty*,—*Dharma* here signifying the *Sacrifices, Rites, Rituals* and other acts of religion ordained in the Vedas. Colebrooke says:—"It is not directly a system of philosophy nor chiefly so. But, in course of delivering canons of spiritual interpretation, it incidentally touches upon philosophical topics; and scholastic disputants have elicited from its dogmas principles of reasoning applicable to the prevailing points of controversy agitated by the Hindu schools of philosophy.*"

* The *Purva-Mimansa* philosophy is based on the *Sutras* of Jaimini. Other ancient writers quoted by the *Jaimini Sutras* as authorities are Atreya, Badari, Badarayana, Labukayana, Aitisayana &c.

The *Jaimini Sutras* are arranged in twelve lectures, each subdivided into four chapters; except the 3rd, 6th, and 10th lectures, which contain twice as many, making the entire number sixty chapters. These again are divided into sections; cases or topics, ordinarily comprising several *Sutras*, but not uncommonly restricted to one. The total number of *Sutras* is 2652 and of *Adhikaranas* 915.

Jaimini in his first *Sutra* says :—"Now then the study of *Dharma* (duty) is to be commenced. *Dharma* is a purpose which is inculcated by a command. Its reason must be enquired."

The commentator remarks on this :—"Next after reading the Veda, and therefore for the sake of understanding it, the "duty" enjoined by it is to be investigated. Duty is a meaning deduced from injunction. Its ground must be sifted. A command is not implicitly received for proof of duty."

The business of the Purva-Mimansa, therefore, is to investigate what is incumbent as a *Duty* to be performed as mentioned in the Vedas. What are the

Like the *Sutras* of the other Hindu Philosophies, these *Sutras* have also a *Varttika* by Bhagavana Upavaisa, without which the *Sutras* are almost unintelligible.

The *Sutras* have also a commentary by Sabara Swami Bhatta called *Sabara Bhāṣya*.

The next in importance is the *Varttika* of Bhatta Kumaril Swami, the greatest revivalist of the Vedic rituals and rites and the celebrated opponent of Buddhism.

Next to him in celebrity is *Pravakara* who wrote a commentary named *Brihati*.

Next in eminence is *Sastra Dipika* by Pratha Sarathi Sastri. This has been expounded in a gloss by Somanatha named *Mayukha Mala*.

Next in importance are two commentaries, one in brief and the other in extenso, named respectively, *Bhatta Dipika* and *Mimansa Koustava*, both by Khanda Deva.

The *Mimansa-Naya-Viveka* is another celebrated commentary on the *Jaimini Sutras* by Bhava Nath Misra.

Navavali Dedhiti of Raghabananda is another well-known commentary on *Jaimini Sutras*.

Besides these the following metrical works on the *Mimansa* should be mentioned.

1. *Sangraha*.
2. *Sloka Varttika*,
3. *Nyaya-Mala-Vistara*.

Duties enjoined in the holy Vedas? They are many. It is not the place to mention them here, In brief they are the rites, rituals and sacrifices mentioned in the Vedas.

The first six lectures of Jaimini's *Mimansa* treat of positive "injunction." It is the first half of the work. The latter half, comprising six more lectures, concerns indirect "command,"

The authority of "enjoined duty" is the topic of the first lecture. Its differences and varieties, and parts and the purpose of their performance are successively considered in the three next, and thus they complete the subject of "that which is to be performed." The order of performance occupies the fifth lecture and qualification for its performance is treated in the sixth.

The subject of "indirect precept" is opened in the seventh lecture generally and in the eighth particularly. Inferrible changes adapting to the variation or copy what is designed for the type or model are discussed in the ninth, and bars or exceptions in the tenth. Concurrent efficacy is considered in the eleventh lecture, and co-ordinate effect in the twelfth.

These are the principal topics treated in the *Purva-Mimansa*. Other matters are introduced by the way, being suggested by the main subjects or its exceptions.

The subject, which most engages attention throughout the *Mimansa*, recurring at every turn, is the invisible or spiritual operation of an act of merit. The action ceases, yet the consequence "does not

immediately ensue. A virtue meantime subsists unseen, but it is efficacious to connect the consequence with its past and remote cause and to bring about at a distant period or in another world the relative effect.

That unseen virtue is termed *Apurva*, being a relation super-induced, *not before* possessed.

Sacrifice (*Jagma*), which, among meritorious work, is the act of religion most inculcated by the Vedas and consequently most discussed in the *Purva-Mimansa*, consists in parting with a thing that it may belong to a deity whom it is intended to propitiate.

The above instances may suffice to give some idea of the nature of the subjects treated in the *Mimansa*. As it is not a philosophy at all, it will be useless to quote extensively from Jaimini's *Sutras* in this book. We shall, therefore, in the next Chapter go over to the other part of the *Mimansa*, namely, the *Uttara-Mimansa* or the *Vedanta*, the most important Philosophy of the Hindus.

CHAPTER X.

THE VEDANTA PHILOSOPHY.

The most important of all the Hindu Philosophies is undoubtedly the *Vedanta*.* In fact the great

* The *Vedanta* literally signifies "the concluding portions of the Vedas." This name has been given to it, because it is based on the Upanishads, the concluding portions of the Vedas. The Vedanta Philosophy, however, is based on the *Sutras* of Vyasa called *Brahma Sutras* or *Saririka Sutras*.

The *Sutras* of Vyasa are arranged in four lectures (*adhya*), each divided into four chapters (*pada*). These chapter again are subdivided into *adhicaranas* (topics). The entire number of *Sutras* is 555, and of *adhicaranas* 191.

Brahma Sutras of Vyasa are in the highest degree obscure and could never have been understood without an ample interpretation. Among ancient scholiasts of the Brahma Sutras, the name of Budhyana occurs. Also an early Gloss under the designation of *Yritti* occurs without its authors' name. An ancient writer on both Mimansas is cited under the name of Upavarsa.

The most distinguished scholiast of the Brahma Sutras is the celebrated Sankéracherjea. Sanker's Gloss of the Sutras bears the title of *Saririka-Mimansa-Bhasya*. It has been annotated by many commentators, amongst whom Bachaspati Misra is the chief. His commentary is called *Bhamiti* or *Saririka-Bhasya-Bivaga*.

Bachaspati's commentary on Sanker's Gloss has been amply annotated and explained in the *Vedanta Kalpataru* of Amalanda also called Vyasasrama. This has been also annotated extensively in *Parimala* or *Vedanta-Kalpataru-Parimala* by Apya Dikshita and briefly in *Vedanta-Kalpataru-Manjuri* by Vidyanatha Bhatta.

Besides these there are two other celebrated commentaries on Sanker's Gloss. namely :—

- (1) *Brahma-Vidya-Bharana* by Adwaitananda.
- (2) *Bhasya-Ratna-Prava* by Govindananda.

In addition to the above there are innumerable Commentaries and works on the Vedanta. We shall mention a few.

- (1) *Vedanta Sutra Muktavati* by Brahmananda Saraswati.
- (2) *Brhama-Sutra Bhasya* by Bhaskaracharjea.
- (3) *Vedanta Sutra-Bhasya-Chandrika* by Bhavadeva Misra.
- (4) *Vyasa-Sutra-Yritti* by Ranganatha,

structure of the Hindu religion stands on the strong foundation of the Vedanta Philosophy. It is the development of the Philosophy of the Vedas,—specially that of the Upanishads. The great Veda Vyasa wrote his wonderful *Sutras* based on the Philosophy of the Vedas and Upanishads. Then innumerable great and learned men made commentaries on them, and thus developed the Vedanta Philosophy.

Out of the innumerable Upanishads the Vedanta Philosophy is principally based on the following.

(1) The Aitareya, (2) Brihad, (3) Aranyaka, (4) Vajaseneyi, (5) Taittiriya, (6) Chhandogya, (7) Talavakara, (8) Manduka, (9) Katha, (10) Prasna, and (11) Mandukya.*

We shall now give a brief summary of these Upanishads.

(5) *Subodhini* or *Brahma-Sutra Varshini* by Ramananda.

(6) *Sankhepa Saririka* by Sarva Jnanatma Giri.

There are two most important works on the Vedanta Philosophy, both deservedly popular and both might be termed elementary treatises on the Vedanta. They are :—

(a) *Vedanta Paribhasa* by Dharma Raj Dikshita.

(b) *Vedanta Sara* by Sadananda.

Besides these Sankara himself wrote a metrical summary of the Vedanta Philosophy called.

(c) *Upadesha Sahasri*.

Besides these there are some very celebrated commentaries and works on the Vedanta Philosophy by different scholars and preachers who differed from Sankara on many important points. These men have founded different sects,—we can only mention their names here.

(1) Ramanuja. (2) Ballavacherjea. (3) Bhatta Bhaskara.

(4) Madhavacherjea. (5) Nikanta.

* See Sacred Books of the East Vol. I., Also Gough's Philosophy of the Upanishads.

The AITAREYA :—

It is a part of the Aitareya Brahmana of the Rig Veda. It forms the four chapters of the Book II. of the Aitareya Aranyaka.

The BRIHAD ARANYAKA :—

It is a very voluminous work. It is the last Book of the Satapata Brahmana. It contains much interesting matter, specially the Philosophical dialogues of Yajnavalka and his rivals and other scholars.

The CHHANDOGYA :—

It is a very important Upanishad, being a part of the same Veda. It is full of important theological disquisitions and dialogues.

The TAITTARIA :—

It is a portion of the Brahmana of Black Yayur Veda. It is divided into three chapters,—The first of which describes the preparation a student must undergo before the system is communicated to him. The second conveys the doctrines themselves, and the third shows how the knowledge sought is only to be acquired by degrees by those who study patiently all its parts.

The MANDUKA :—

It contains a series of instructions delivered by Angira to Sounaka, who asked,—“Tell me, venerable Sir, what is that Science by the knowledge of which this Universe is understood.” It is divided into three chapters, each of which has two sections. It describes the nature and the attributes of the Supreme,

the connection between the Universe and Him,—the way by which man may know Him &c.

The KATHA :—

It is divided into six sections. It describes the dialogue between Yama and Necheketa,* a brief account of which we have already given.

The SWETESWARA :—

It contains many sayings concerning the Supreme, the universe &c. It is divided into six sections.

The other Upanishads also mainly contain many grand disquisitions on the Supreme One, the human soul, the Universe &c.

We have, however, mentioned here the main features of the Philosophy of the Upanishads.†

The Philosophy of the Vedānta ‡ is but the development of the Vedas. The Vedānta Sūtras begin :—
“Next, therefore, is the enquiry concerning Brahman, the Supreme One.”

“He is THAT whence are the creation, continuance and dissolution of this universe.”

“He is the Omnipotent Creator of the world and Omniscient Author of revelation.”

“This appears from the import and right instructions of the Vedas.”

In the first chapter of the *Sūtras*, the nature and

* See chap. II.

† See Wilson's works and also those of Raja Ram Mohan Roy.

‡ See Chapters I & II. The Philosophies of the Vedas and the Upanishads.

the attributes of the Supreme One has been discussed. Innumerable passages have been quoted from the various Upanishads. We shall quote a few.

The most important tenet of the Vedanta is that the Supreme One is the *material* as well as the *efficient* cause of the universe.*

Taking for granted that there is *Nothing else but One* in the universe, the Vedanta goes on to describe the nature of that Supreme One.

“He wished to be many and prolific, and became manifold.” (Chhandagya).

Therefore he is a *Sentient Being*, consequently *rational* and not *insensible* as the *Prakriti* of the Sankhyas.

Then again.

“The omnipotent, omniscient, sentient Cause of the universe is essentially happy. He is the brilliant golden Person, seen within solar orb and the human eye. He is the *ethereal element* from which all things proceed and to which all return. He is the *breath* in which all beings merge and into which all rise. He is the *light* which shines in heaven and in all places high and low,—everywhere throughout the world and within the human person. He is the *Prana* (breath)

* In the second Chapter of the second Lecture, the *Sutras* confute the doctrines of the other schools. The doctrine of the Sankhyas is confuted in the first section ; that of the Vaisasika in the following two ; that of the Bouddhas in another two sections, of the Jainas in one and of the Pashupatas and Pancharatras in another two sections.

and intelligent Self, immortal, undying, and happy." (Chhandogya and Kustaki).

"Brahma is eternal, omiscient pervader of all things, ever satisfied in nature, ever pure, intelligent and free. He is wisdom and delight."

"Brahma is Supreme,—supreme and all excellent, and pervading the body of each. He dwells deep in all existences. He also encompasses and regulates the universe."

The *Sutras* thus defends its tenet of Brahma's being both *material* and *efficient* cause of the universe.

"The objection that the cause and effect are dissimilar is not a valid one ; instances of such dissimilarity are frequent. Hair and nails which are insensible grew from a sensible animal body, and sentient vermins spring from inanimate sources such as cow-dung &c. The argument too might be retorted, for according to the adverse position, sentient beings are produced from an insensible plastic Nature. On these and other arguments the orthodox doctrine is maintainable by reasoning and by like arguments and opinions concerning atoms and an universal void may be confuted."

"The distinction relative to fruition discriminating one who enjoys and that which is enjoyed does not invalidate the singleness and identity of Brahma as cause and effect. The sea is one and other than its waters, yet waves, foam, spray, drops, froth and other modifications of it, differ from each other."

"An effect is not other than its name. Brahma is single without a second. He is not sepearte from the

embodied self. He is soul and the soul is He. Yet He does not do that only which is acquirable and beneficial to Him. The same earth exhibits diamonds, rocks, oysters, &c ; the same soil produces a diversity of plants ; the same food is converted into various excrescences, hair, nails &c,

“ As milk changes to curd and water to ice, so is Brahma variously transformed and diversified without aid of tools or exterior means of any sort. In like manner, the spider spins his web out of his own substances, spirits assume various shapes, crows propagate without the male, the lotus proceeds from pond to pond without the power of motions. That Brahma is entire without parts is no objection ; He is not wholly transformed into wordly appearances. Various changes are presented to the same dreaming Soul. Diverse illusory shapes and disguises are assumed by the same Spirit.”

“ Brahma is omnipotent, able for every act, without organ or instrument. No nature or special purpose need be assigned for His creation of the universe besides His will.

“ Unfairness and uncompassion are not to be imputed to him, because some are happy, others are miserable, and others again under both plasure and pain. Every one has his lot fixed in the renovated world, according to his merits, his previous virtues or vice in a former state of the universe, which has no beginning in time. The rain cloud distributes rain freely and impartially, yet the sprout varies according to the seeds.”

Thus proving that the Supreme One is both the *material* as well as the *efficient* cause of the universe,—that there is no other natural cause of the universe either as *Prakriti* or atoms,—the *Sutras* thus explains the term *Creation* which occurs in various passages of the Upanishads.

“Ether and air were created by Brahma, but He himself has no origin, no procreator, no maker for He is eternal, without beginning as well as without end. So fire and water and earth proceed from Him being evolved successively, the one from the other, as fire from air and air from ether. The element of earth is meant in diverse passages where food (edible vegetables) is said to proceed from waters for rain fertilises the earth. It is by His will, not by their own act, that they are so evolved, and conversely they merge one into the other in the reversed order and are re-absorbed at the general dissolution of worlds previous to renovation of all things.

Intellect, mind, organs of sense and action, being confined to the primary elements are evolved and re-absorbed in no different order or succession, but in that of the elements of which they consist.

The same course, evolution and re-absorption or material birth and death cannot be affirmed of soul. Birth and death are predicated of an individual, referring merely to his association with body which is matter. Individual souls are in the Vedas compared to sparks issuing from a blazing fire, but the soul likewise declared expressly to be eternal and unborn. Its

emanation is no birth, nor original production. It is perpetually intelligent and constantly sensible, not adventitiously so, merely by association with mind and intellect as the disciples of Kanada insist. It is for want of sensible objects, not for want of sensibility or faculty of perception, that the soul feels not during profound sleep, fainting or trance.

The soul is not of finite dimensions, as its transmigrations strongly indicate, nor minutely small abiding within the heart and no bigger than the hundredth part of a hundredth of a hair's point, but on the contrary, being identified with the Supreme Brahma, it participates in its infinity.

The soul is active and not merely passive as the Sankhyas maintain. Its activity, however, is not essential, but adventitious. As the carpenter, having his tools in hand, toils and suffers, and laying them aside, rests and is easy, so the soul in conjunction with its instrument, *i. e.* senses and organs,—is active, and quitting them reposes.

Blind in the darkness of ignorance, the soul is guided in its actions and fruition, in its attainment of knowledge and consequent liberation and bliss, by the Supreme Ruler of the universe, who causes it to act, conformably with its previous resolves. Now according to its former purposes, as lean constantly to its yet earlier predispositions accruing from proceeding forms with no retrospective limit, for the world had no beginning. The Supreme Soul makes the individual souls act relatively to their virtuous and vicious propensities as the

same fertilizing rain-cloud causes various seeds to sprout multifariously, producing diversity of plants according to their kind.

The soul is the portion of the Supreme Ruler as a spark is of fire. The relation is not that of master and servant, or ruler and the ruled, but as that of a whole and a part. He does not, however, partake of the pain and pleasure of which the human soul is conscious through sympathy during its association with body. so solar and lunar light appears as that which it illumines, though distinct therefrom.

As the sun's image, reflected in water, is tremulous, quaking with the undulations of the pool, without however affecting other watery images, nor the solar orb itself, so the sufferings of one individual affect not another, nor the Supreme Ruler. But according to the doctrine of the Sankhyas who maintain that soul are numerous, each of them infinite and all affected by one plastic principle, Nature, the pain or pleasure which is experienced by one must be felt by all. The like consequence is objected to the doctrine of Kanada who taught that souls, numerous and infinite, are of themselves insensible,—and mind, the soul's instrument, is minute as atom and itself likewise unsentient. The union of one soul with a mind would not exclude its association with other souls, equally infinite and ubiquitary, and all therefore would partake of the same feeling of pain and pleasure."

Such being the state of man,—how is it then that he feels that his existence is different from the Supreme

One and from the Universe ? If there is nothing else in the universe but the Supreme One, if his soul is but a part of the Supreme Soul,—how is it then that he feels the existence of *Ego* in him ? The Vedanta replies that it is due to his *Ignorance*. Whence does this *Ignorance* come ? He is not the original cause of it. When the Supreme One evolves from Himself the various objects of which the universe is apparently composed. He places them all under the influence of MAYA* which prevented them from knowing their real character.

Not knowing his real nature through *Maya* (Illusion) is man's IGNORANCE. So long he will grovel in this Ignorance—so long he will have to pass through many births and deaths, through much pleasure and pain. When he will be able to get rid of this Ignorance,—his illusion will be destroyed, he will *feel* that there exists nothing else in the universe but the Supreme One.

Everything in the Universe is invested by the Sup-

* *Maya* has been translated by *Illusion*,—but *Illusion* does not exactly signify it. *Maya* is some *mysterious Force* of the Supreme One which possesses every thing in the universe, specially men,—by which they forget the real character of their nature, but consider each having a separate and independent existence. In fact this universe is the creation of *Maya*,—a complete illusory existence,—having no reality behind it. There is no *real existence* of any thing in the universe except that of the Supreme One. Every thing else is the result of the Mysterious *Maya*. In the commentary of the *Gita*, Sankar identifies *Maya* with *Mula Prakriti*. Like the Sankhya or Nyaya, the Vedanta does not admit the separate existence of Prakriti and Purusha. It says Prakriti and Purusha are but two separate manifestations of One,—the Supreme Soul,—Brahma. The cause of these manifestations is his MAYA.

reme One with one or more of the three *Gunas* (qualities),—namely, *Satwa*, *Raja*, and *Tama*. When by the influence of *Maya* the universe and all things, animate or inanimate, feel their separateness from the Supreme One and their distinct and independent existences,—when the existence of *Purusha* and *Prakriti* appears separate,—then through the influence of the same *Maya*, the *Prakriti*, or the manifestation of that *Prakriti*, namely, the universe, is invested with three *Gunas*, more or less. They so enter into their very essence and constitution as to necessitate from them certain conclusions which must infallibly developed.

The first and the highest of these three qualities is *Satwa*. It is alleviating, enlightening, and leading to happiness.

The second or middle quality is *Raja*. It is active, urgent, variable, and attended with evil and misery.

The third and the lowest quality is *Tama*. It is heavy and obstructive, and attended with sorrow, dullness and illusion.

These three qualities affect men in every thing according to their natural tendencies and according as they possess them in higher or lower, will they contrive to rise or to fall, to improve in virtue and in an approach to the great object of their birth or to wander further and further from Brahma at each successive stage of their existence, to be absorbed once more into His essence, only when the mighty universe returns to Him at the final destruction of all things. Thus it is that in their desires, propensities, temper,

mode of worship, object of worship, action, aims, and enjoyment, men are and can be only what the qualities they have been endowed with permits them to be.

The *Sutras* say :—"Just as a man may, from darkness or distance, mistake a piece of rope for a snake, so has the individual soul, under the influence of Ignorance, created for itself an outward world. From this cause it has been erroneously considered that the fresh body in which it resides with all its various organs,—the place that supports that body—are real things and have their origin in gross elements, from the same cause it is believed that these elements with their three qualities are separate existences, instead of being identical with the Supreme One."

"Blind in the darkness of Ignorance, the soul is guided in its actions and fruition, in its attainment of knowledge and consequent liberation and bliss by the Supreme Ruler of the universe, who causes it to act conformably with its previous resolves, and according to former purposes, as *then* consonantly to its yet earlier predispositions, accruing from preceding forms with no retrospective limit, for the world had no beginning. The Supreme One makes individual to act relatively to their virtuous or vicious propensities. As the same fertilizing rain-cloud causes the various seeds to sprout, multifariousty producing diversity of plants according to their kinds."

The most important result of this state is that until the soul gets free from its delusion, it is compelled to undergo *a series of transmigrations*, ever reaping the

rewards of its acts either in punishment or in pleasure, and then returning to another body to undergo the same round. In course of time all its pollutions may be purified, its Ignorance destroyed, it may then be reunited once more to its Original Essence and absorbed in the glorious fulness of the Supreme One

Thus we find by the disconnection of *Prakriti* and *Purusha* through the influence of *Maya*,—man and this universe are created as the result of the Ignorance. Immediately after are man and universe invested with the three *Gunas* by which they are solely and wholly guided. The man thus goes on performing various acts. Man thus become the play-thing of his own KARMA, (acts), These bring in punishment for vices and sins, and pleasures and happiness for virtues and good deeds. Man goes on to suffer pain or enjoy happiness through many births till at the fulness of time, his *Ignorance* is destroyed,—his *Illusion* gone,—he finds himself *united* with the Supreme One,—he finds at last that in reality he had never a separate existence from the Supreme One.

The human soul, thus created by *Maya*, is incased in a body as in a sheath or rather in a succession of sheathes. The first or the innermost case is the *Vijnanmaya*. (*Intellectual*). It is composed of *Tanmatra* (simple elements uncombined) and consists of *Buddhi* (understanding) joined with the five senses.

The next sheath is *Manomaya* (mental) in which mind is joined with the above.

Then comes the sheath called *Pranamaya* (vital).

Its comprises the organs of actions and the vital functions.

These three sheathes, namely, *Vijnanmaya*, *Manomaya*, and *Pranamaya* constitute man's *Sukma Sarira* (subtile body). This attends the soul in its various transmigrations.

But over this is *Sthula Sarira* (gross body) of man. It animates from the birth to death in any steps of its transmigrations. It is composed of the course elements, formed by combinations of the simple elements in proportions of four-eighth of the predominant and characteristic one with an eighth of each of the other four, *i. e.*, the particles of the several elements, being divisible, are in the first place split into moities whereof one is subdivided into quarters. The remaining moiety combines with one part (a quarter of a moiety) from each of the four others, thus constituting course or mind elements. The exterior case, composed of elements so combined, (untrimentitious sheath) is the *Annamaya* and being the scheme of course fruition is therefore termed the *Sthula Sarira* (gross body).*

The Soul thus covered with two bodies, namely, *Sukma Sarira* and *Sthula Sarira*, goes on doing various works in the world. At death the *Sthula Sarira*, which is made of the elements, is destroyed and dissolves into the various elements with which it was composed.

The soul with the *Sukma Sarira*, subject of future

* See Vedanta Sara 136.

transmigrations, visits various other worlds to receive there the recompense of works or suffer the penalty of misdeeds.

The Vadanta says:—"Sinners fall into various regions of punishments administered by Yama. The virtuous rise to higher regions where they enjoy the fruits of their good deeds, whence they again return to this world and take births in new bodies and act in them with their predispositions.

The wise, liberated from the worldly trammels, ascend yet higher to the abode of Brahma, and if their attainment of wisdom be complete, they at once pass into a REUNION with the DIVINE ESSENCE.

This is *Moksa*,—or *Mukti*,—Deliverance or Salvation. The Vadanta mentions three degrees of *Mukti*, namely, (1) incorporeal,—it is the complete reunion with the Supreme One, (2) imperfect, in which the soul goes to the abode of Brahma and higher places, (3) effectual (*Jibannukti*), in which a man in his lifetime is possessed of supernatural powers.

But how is this *Mukti* to be attained? The Vedanta mentions three means,—though it mainly deals with the last.

The first:—*Mukti* may be obtained by religious merit, by *Yagmas* (sacrifices) and by performing the rituals and rites mentioned and enjoined in the Vedas and which have been so ably defended by the *Purva-Mimansa*. A Rishi says:—"All this effort and knowledge of which we have spoken, rigidly observed, aid the man who desires *Mukti*, and is free from worldly

longings in purifying his nature—all the works enjoined in the Vedas are efficacious in the acquirement of *Mukti*."

The second mode of obtaining *Mukti* is *Faith*,—complete self-surrender in God. "He who performs his actions for ME, intent on ME, devoted to ME, free from interest and enmity towards any beings, come to ME."

The third mode the Vedanta is specially intended to teach, The IGNORANCE of the Supreme One and man's own nature is the *Disease*; therefore WISDOM or KNOWLEDGE in relation to the Supreme One and the nature of man and his real relation to HIM constitutes the *Cure*. By this KNOWLEDGE is meant the true and complete understanding of what Brahma is and of man's relation to HIM. The soul has been accustomed to consider itself independent,—a separate being—a voluntary agent, living in a body prepared for its own use from material substances and residing upon a world in the midst of a universe external to itself and formed also from matter. This is the greatest *Error* of the soul. The Vedanta assumes as its special task the removal of this *Error*, this *Ignorance* of the human soul. It teaches that all is Brahma,—that man himself is no other than Brahma, that this universe is Brahma, that his passions, pleasures, pains are all unreal,—that there is but One *Real* Thing in the universe who is the Immortal Infinite Brahma.

It is not the mere communication of the above doctrine or general assent to it that a man attains to *Moksa*; he must weave it into his very nature so that

he embraces it in his inmost soul if he desires to attain to Final Liberation. The Vedanta has propounded some definite processes by which a man can attain to final *Moksa*,—i. e., the final and complete *reunion* with the Supreme One or more correctly his *Ignorance* being destroyed, he finally finds that he was all this time in an illusion,—in reality he being all along the Supreme One himself.

If this great KNOWLEDGE is to be acquired and if this fearful IGNORANCE is to be destroyed,—a man must undergo some preparations. We briefly mention them below.

(1) He must first find out the sense of the Vedas and the Vedangas.

(2) He must either in his present birth or a previous one renounce all the objects of desire, such as sacrifices which obtain heaven and works which are forbidden.

(3) By the performance of *Sandhya Bandana* and other appointed ceremonies, by offering expirations and engaging in acts of internal worship, he must purify his mind from errors and fix it in Brahma.

(4) He was then to perform the four *means* (*Sadhana Chatustaya*) namely :—

(a) He must distinguish between *real* and *unreal* things, i. e., he must regard every thing unreal except Brahma.

(b) He must free himself from all *desires* of enjoying the fruits of actions, whether in this life, or life to come.

(c) He must exclude from his mind and from senses every thing which does not refer to Brahma. He must endure cold and heat, pleasure and pain with feeling any difference.

(d) He must have and an *intense desire* for LIBERATION from self and absorption into Brahma.

These exercises duly completed, he will be qualified to acquire more. With earnestness of soul and mind, let him then go to a preceptor with offerings in his hand, and becoming his disciple, pray to him to impart to him that great KNOWLEDGE which is the highest that can be attained.

The means to attain to "Knowledge" is DEEP AND CONTINUOUS MEDITATION ON THE CHARACTER OF THE SUPREME."

The Seteshwara Upanishad says—"Meditation is the root of the knowledge of the Supreme. This MEDITATION is called by different names in the Vedanta Philosophy. In it the position of the devotee, the place of his retirement, and other exterior conditions required for meditation are all pointed out. The *Vedanta Sara* contains the most complete view of all the *processes* attendant on the acquirement of the great KNOWLEDGE aimed by the Vedanta. They are as follows :—

(1) HEARING :—It is fixing in the mind the opinion of the Vedanta concerning Brahma, by regarding the commencement and end of passages which speak of Him, by constant practice and repetition,—by excluding other arguments than those advanced,—by regarding

the fruit of knowledge, by praising the subject explained and by demonstration of it.

(2) *ATTENTION* :—

It is *attention* to the Supreme One by the demonstration offered concerning Him.

(3) *Contemplation* :—

It is contemplation of him in the way taught.

(4) *Meditation* :—

It regards no difference between him who knows the object of knowledge and the knowledge itself. This process includes—

(a) *Refraining* from injury, from lying, from stealing, from disobedience to teacher.

(b) Sitting in a particular posture.

(c) Suppression of the breath.*

When success is obtained in these, one becomes immovable in mind "like a lamp protected from the wind."

Let us now mention the results of acquiring Vedantic Knowledge. All those, that give their mind to the study of Vedanta with the object of attaining absorption with the Supreme One, enjoy rewards.

Three degrees of this reward are mentioned, bestowed according to the amount of merit or knowledge acquired by the worshipper.

(1) The lowest degree is that assigned to those that perform the Vedic rites and rituals. They go after death to the heaven of Indra where they remain

* See Yoga Philosophy.

till their merit is expended, when they are born again in this world.

(2) The second degree is obtained by those who by either meditation, sacrifice, or worship serve Brahma greatly, but have not attained perfect Knowledge. They go after death to the abode of Brahma and are endowed with all the powers of Brahma.

Both these two classes have to pass through births again,—the number of migrations differs according to the merits of the individual. But both from birth to birth rise higher until they attain to the final *Moksa*.

The highest degree of reward is obtained by only those who have acquired by MEDITATION the PERFECT KNOWLEDGE of the Supreme. Then ends all his births and rebirths, pain and pleasure,—he comes ALL BLISS. He obtains MOKSA. He finds that he is HE.

CHAPTER XI.

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THE CHARVAKA PHILOSOPHY.

We have in the preceding chapters given a brief account of the six orthodox schools of philosophy on which the Hindu religion is based. We shall now give a short sketch of the philosophies that are considered heterodox,—nay atheistic by the Hindus.

The most atheistic school of philosophy is that of Charvaka.* The followers of Charvaka do not recognise any other proofs except that of perception by the five senses. They recognise only four elements, namely, (1) Earth, (2) Water, (3) Fire, and (4) Wind. They do not acknowledge any other "Principles," (Tatwas). They deny soul to be other than body.

Sankara thus describes the Charvakas :—"Seeing no soul but body, they maintain the non-existence of soul other than body, and arguing that intelligence or sensibility, though not seen in earth, water, fire and air, whether simple or congregate, may nevertheless subsist in the same elements modified in a corporeal frame. They affirm that an organic body (*Kaya*), endued with

* There is hardly any independent work on the Charvaka Philosophy. It is mentioned briefly in the Mahavarata, Matsa Purana, Vishnu Purana &c. Madhava gives a summary of it in his *Sarva-Darsana-Sangraha*. See also Sankar on *Brähma Sūtras*. Also Muir Journal Royal Asiatic Society, Vol. XIX.

sensibility and thought, though formed of these elements, is the human person (*Purusha*)."

"The faculty of thought results from a modification of the aggregate elements in like manner as sugar with a ferment and other ingredients becomes an inebriating liquor, and as betel, areca, lime &c., chewed together have an exhilarating property, not found in these substances severally, nor in any one of them singly."

Thus we find the Charvakas do not recognise the existence of soul. As they deny the soul, they, as a matter of course, deny the existence of God or Spirit, or any Creator, or Origin of this universe.

They are in morality "utilitarian" pure and simple. "Eat, drink and be merry" is their motto. To pass life happily is their sole aim. Religion and any thing passing in the name of religion they tread under foot. They ridicule all worships, rites, rituals, sacrifices &c. In fact they raise the banner of revolt against the strict discipline of Hinduism.

The following is the summary of the Charvaka Philosophy given by Madhava in his *Sarva-Darsana-Sangraha*.

"In this school there are four elements, earth, water, fire and air. And from these four elements alone is intelligence produced, just like the intoxicating power from kinwa &c., mixed together. Since in "I am fat," "I am lean" these attributes abide in the same subject."

"And since fatness &c., reside only in the body, it

alone is the soul and no other. And such phrases as "my body" are only significant metaphorically."

Again :—

"The fire is hot, the water cold, refreshingly cool is the breeze of morn.

By whom came this varcity ? From their own nature was it born."*

And again :—

"There is no heaven, no final liberation, nor any soul in another world.

Nor do the actions of the four castes, orders &c., produce any real effect.

The Agnihotra, the three Vedas, the ascetic's three staves and smearing oneself with ashes.

Were made by Nature as the livelihood of those destitute of knowledge and manliness.

If a beast slain in the Jyotishtoma rite will itself go to heaven.

Why then does not the sacrificer forthwith offer his own father ?

If the Sradha produces gratification to beings who are dead.

Then here too in the case of travellers when they start, it is needless to give provisions for the journey.

If beings in heaven are gratified by offering the Sradha here.

Then why not give the food down below to those who are standing on the house-top ?

* These couplets are called *Brihaspati Slokas*, i. e., Slokas composed by Brihaspati.

While life remains, let a man live happily, let him feed on *ghee* even though he runs in debt.

When the body becomes ashes, how can it ever return again ?

If he who departs from the body goes to another world.

How is it that he comes not back again restless for love of his kindred.

Hence it is only as a means of livelihood that Brahmans have established here.

All these ceremonies for the dead—there is no other fruit anywhere.

The three authors of the Vedas are buffoons, knaves and demons.

All the well known formulæ of the Pandits, *Farphari, turphari* &c.,

And all the obscure rites for the queen commanded in the Aswamedha.

These were invented by buffoons and so all the various kinds of presents to the priests.

While the eating of flesh was similarly commanded by night-prowling demons. Hence in kindness to the mass of living beings must we fly for refuge to the doctrine of Charvaka."

We give briefly the doctrine of Charvaka. The Hindu priests made strenuous efforts to destroy Charvaka's heterodox Philosophy, and they were so far successful that we have his Philosophy in scattered and disjointed extracts.

CHAPTER XII.

THE JAINA PHILOSOPHY.

The sect of Jainas is a very ancient one. It is a mistake to say that Jainas are a sect which has originated from the Bouddhas. We would rather prefer to say that Buddhism is but a child of Jainism. For obvious reasons, we cannot treat of these historical matters in this book,—but there is ample evidence to prove that the Jainas existed long before the birth of Goutama Buddha.

The Jainas deny the sanctity of the Vedas ; they reject all Vedic rites, rituals and sacrifices ; they deny the existence of a Creator or an Originator of the universe as recognised by the Hindus, but they admit the existence of "soul" ; they believe that this soul can be "liberated," and it may become "perfect".. They call those men whose "souls" have been "liberated" by the name of *Arahats* or *Jinas*. They recognise twenty four of such *Jinas*, amongst whom Parsanatha is the most revered.

The Jainas recognise two chief categories, namely.

(1). (*Jiva*) or intelligent, (sentient soul). They call it also *chaitanatma* or *Bodhatma*. It is eternal ; it is endued with body, and consequently composed of parts.

(2) *Ajiva* or all that is not a living soul, *i. e.*, the whole of inanimate and unsentient substance.

The one is the object of fruition, *i. e.*, that which is to be enjoyed by the soul (*Bhogya*).

The other is the enjoyer (*Bhokta*) *i. e.*, soul.

The Jaina categories have sixfold divisions, but there is another, namely, "Liberation." Therefore they have seven categories (*padarthas*). We shall briefly mention them below.

1. *Jiva* or soul, comprising three descriptions, namely,

(a) *Nitya-Sidha* or *Yoga-Sidha*,—ever perfect as *Arahats* and *Jinas*.

(b) *Mukta* or *Muktatma*,—a soul which is "liberated," its deliverance having been accomplished through the strict observance of the precepts of the *Jinas*.

(c) *Baddha* or *Baddhatma*,—a soul which is bound, remaining fettered by *Karma* (acts).

2. *Ajiva* consists of four elements, namely, earth, water, fire and air.

The five remaining categories, *i. e.*, 3rd to 5th are divided into two classes, namely.

(a) *Sadhya*,—that which is to be effected, *i. e.*, *Moksa*, "Liberation."

(b) *Sadhana*,—the means whereof. The three efficient "means" (*Sadhana*) in order to obtain "liberation," are the following :—

3. *Asrava* is that which directs the embodied soul towards external objects. It is the occupation or employment of the senses or organs on sensible objects. Through the means of the senses, it affects the embodied soul with the sentiment of action, colour.

smell and taste. Or it is the association or connection of body with right or wrong deeds. It comprises all the *Karmas* (acts), for they pervade influence and attend the doer, following him or attaching to him.

4. *Samvara* is that which stops the course of the foregoing or closes up the door or paragraphs of it and consists in self command or passage of organs internal and external, embracing all means of self control and subjection of the senses, calming and subduing them.

5. *Nirjara* is that which utterly and entirely wears and antiquates all sins previously incurred and the whole effect of works or deeds. It consists chiefly in mortification (*Tapa*), such as fasts, rigorous silence, plucking out of the hair by the root &c.

6. *Budha* is that which binds the embodied soul. It is confinement and connection or association of the soul with deeds. It consists in a successions of births and deaths as the result of works.

7. *Moksha* is "liberation" or "delivrance" of the soul from the fetters of works. It is a state of the soul in which, "Knowledge," is perfectly developed.

Relieved from the bondage of deeds (*Karma*) through means taught by the holy ordinances (as taught by the *Jinas*), it takes effect on the soul by the grace of the ever-perfect *Arhat* or *Jina*.

"Liberation" is "continual ascent." The soul has natural tendency upwards, but is kept down by corporeal trammels. When freed from them, it rises to "the region" of "the liberated."

Long emersed in corporeal restraint, but released

from it, as a bird let loose from a cage, plunging into water to ward off the dirt with which it was tainted and drying its plumes in the sunshine, soars aloft, so does the soul released from long confinement soar high, never to return.

One of the great Jaina teachers named *Jinadatta Suri* thus sums up the Jaina doctrine :—

The hinderances of vigour, enjoyment, sensual pleasure, giving and receiving—sleep, fear, ignorance, reveling, laughter, liking, disliking, love, hatred, want of indifference, desire, sorrow, deceit,—these are the eighteen “faults,” according to our system. The divine Jina is our Guru, (preceptor) who declares the true knowledge of the *Tattwas* (categories).

The path of emancipation consists of knowledge, intention and conduct. There are two means of proof (pramana) in the *Syad-vada* doctrine, i. e., (1) sense perception and (2) inference. All consists of the eternal and the non-eternal. There are seven *Tatwas*, namely, (1) *Jiva*, (2) *Ajiva*, (3) *Asrava*, (4) *Samvara*, (5) *Bandha*, (6) *Nirjara*, (7) *Moksa*. We will now explain each.

Jiva is defined as Intelligence. *Ajiva* is all other but it. *Asrava* is the bondage of actions. *Nirjara* is the unloosening thereof. *Moksa* arises from the destruction of *Karma* (action).

Of the soul which has attained the four infinite things and is hidden from the world and whose eight actions are abolished, “Absolute Liberation” is declared by *Jiva*.

The *Swetambaras* (white-robed ones) are the destroyer of all defilement ; they live by alms ; they pluck out their hair ; they wear white garments ; they practise patience ; they avoid all associations, and are called the *Jina Sadhus*.

The *Digambaras* (sky-robed or naked ones) pluck out their hair ; they carry peacock's tail in their hands ; they drink from their hands ; and they eat upright in their giver's house, these are the second class of *Jaina Rishis*.

A woman attains not the Highest Knowledge,—she enters not *Mukti*, so say the *Digambaras*. But there is a great division on this point between 'them and the *Swetambaras*.*

This will give a fair idea of the *Jaina Philosophy*. It will be found that in philosophical points, it hardly much differs from the other Hindu Philosophy. Apparently it is a development of the Hindu Philosophies in certain definite line

We shall now give a brief account of the *Jinas* that the *Jainas* worship. We make a brief summary of them from the *Lexicon of Hem Chandra*.

1. Rishava or Vrishava of the *Ikshasu* race was son of Nabhi by Marudeva. He was of golden complexion. He was born at Kosala.

2. Ajita was son of Jitasatru by Vijaya. He was of the same complexion as that of the first *Jina*.

* For *Jaina Philosophy*, see Wilson's *Essays* vol. I ; Stephenson's *Kalpā-Sutra* ; Weber's *Satrunjaya Mahatmya*, and Cowell's *Sarva-Darsana-Sangraha*.

3. Sambhava was son of Jitari by Sena. He was also of the same complexion.

4. Abhinandana was son of Sambara by Siddharta.

5. Sumati was son of Megha by Mangala.

6. Padmaprabha was son of Sridhara by Susima. He was of red complexion.

7. Suparswa was son of Prateshta by Prithwi. He was of golden complexion.

8. Chandraprava was son of Mahasena by Lakshamana. He was of fair complexion.

9. Pushpadanta, also named Suvedhi, was son of Supriya by Rama. He was of the same complexion.

10. Sitala was son of Dridharatha by Nanda. He too was of golden complexion.

11. Sreyan or Sreyansa was son of Vishnu by Vishma.

12. Vavupujya was son of Vavupujya by Jeya. He was of red complexion.

13. Vimala was son of Kritavarman by Syama.

14. Ananta, also named Anantajit, was son of Sinhasena by Suyash.

15. Dharma was son of Bhanu by Suvrata.

16. Santi was son of Viśhwasena by Achira.

17. Kanthu was son of Sura by Sri.

18. Ara was son of Sadarsana by Devi.

19. Malli was son of Kumbha by Pravavati. He was of blue complexion.

20. Manisuvrata, also named Suvrata, was son of Sumitra by Padma. He was of black complexion.

21. Nimi was the son of Vijaya by Vipra.

22. Arishtanini was the son of king Sumadrajaya by Siva. He was of black complexion.

23. Parswanatha was the son of the king Aswasena by Bamadevi. He was of the race of Ikshasu.* He was of blue complexion. According to *Kalpa Sutra*, he was born at Baranashi (Benares) and commenced his religious austerities at thirty years of age and completed them in sixty years. Having thus attained the age of one hundred years, he died on the mount Pareshnath, formerly called Samet †

24. Vaidhamana, also named Vira or Mahavira, is the last of the Jinas. He is the son of Sidharta by Trisala. He was of golden complexion.‡

CHAPTER XIII.

THE BOUDDHA PHILOSOPHY.

The philosophy of Buddha, on which his great religion was based, is unquestionably the grandest development of intellect that have ever been found in the world up to the present day. Goutama Buddha

The life of this celebrated Jina, who was perhaps the real founder of the sect, is the subject of a poem called *Parswanatha Charita*.

* † The hill Pareshnath is situated among the hills between Behar and Bengal. It stands a few miles off from Giridhi, a subdivision of the Hazaribagh District. It is still a great shrine of all the Jinas all over India.

The life and institution of this Jina is the subject of *Kalpa Sutra*. We may mention here that almost all the religious books of the Jinas are written in the Prakrit Language.

evidently based his philosophy on Sankhya*. The philosophy of Buddha is so obstruse that we can only give here a vague idea of it.

Buddha denies the sanctity of the Vedas. He stood up against all the rites, rituals and worships then in existence or enjoined by the Vedas. He trod under his foot the caste—the various bondage and subjection—under which the people laboured in the name of religion.

He went farther. Like the Sankhya, he too declared “that God is not proven.” In his great scheme of salvation, he kept “God, or Brahma, or the Supreme One, or Soul” quite out of his consideration. He went on to find out a way by which miseries in this life and the next might be finally destroyed and no more births and transmigrations might occur.

But let us first see what the Buddhist philosophy says about man and universe. The Buddhists admit the existence of external (*Vajha*) and internal (*abhyantara*) objects. The first consists of *Bhuta* (elements) and *Bhautika* (that which appertains thereto) *i. e.*, organs and sensible qualities, and the second consists of *Chitta* (intelligence) and *Chaitya* (that which unto it belongs).

The elements are four and not five, namely, (1) earth (2) water (3) fire and (4) air. They do not admit sky. The elements are composed of atoms.

They do not, like the other schools, admit the separate existence of “soul ;” it is a part and parcel of intelligence (*chitta*). Bodies which are objects of sense

* The Buddhist Scriptures are divided into three classes, called *Tripittika* or Three Baskets, namely (1) *Sutras* or the discourses of Buddha, (2) *Vinaya* or rules of discipline and (3) *Abhidharma* or metaphysics. For Buddhist religion and philosophy see Hardy's *Eastern Monarchism* and Goutam Buddha, Biggandet's *Buddha*, Oldenburg's *Buddha, his religion, order, & philosophy*, Dharendra Nath Pal's *Buddha, his Life and Teachings*.

In this little book we have concern only with *Abhidharma*, in which a mass of literature exists both in Sanskrit and Pali.

are aggregates of atoms. Intelligence dwelling within body and possessing individual consciousness apprehends objects and exists as "self." In this view only "self" or "soul" exists. There is no other independent or separate existence of "soul."

The *chitta* or intelligence is divided into five *Skandas**, namely,

1. Rupa Skanda

It comprehends organs of sense and their objects considered in relation to the person or the sensitive and intelligent faculty which is occupied with them.

2. Vijnana Skanda

It consists in intelligence which is the same with self or soul (*atma*), *Vijnana* (knowledge). It is consciousness or causation or continuous course and flow of cognition and sentiment. There is not any other agent or being who acts and enjoys, nor is there an eternal soul, but merely succession of thought, attended with individual consciousness abiding body.

3. Vedana Skanda

It comprises pleasure, pain or the absence of either and other sentiments excited in the mind by pleasing or displeasing objects.

4. Sanjana Skanda

It intends the knowledge or belief arising from names or words as horse, dogs &c., or from indications or signs, as a house denoted by a flag.

* Childers in his Pali Dictionary thus speaks of the five *Skandas*. "They embrace all the essential properties of every sentient being. Some beings possess them less completely than others, and the inhabitants of the four *Arupa Bramaloka* do not possess the *first Skanda* at all. When a man dies, the *skandas* of which he is constituted perish, but by the force of his *Karma* (acts), a new set of *Skandas* instantly starts into existence and a new being appears in another world, who though possessing different *Skandas* and a different form is in reality identical with the man just passed away, because his *Karma* is the same. *Karma* then is the link that preserves the identity of a being through all the countless changes which it undergoes in its progress through *Sansara*.

5. Sarkara Skanda

It includes passions, as desire, hatred, fear, joy, sorrow &c. together with illusion, virtue, vice and every other modification of the fancy or imagination.

The Buddhists thus describe the creation of man. "Earth furnishes solidity to the bodily frame ; water affords to it moisture ; fire supplies heat ; wind causes respiration and inspiration ; sentiment gives corporeal impulse and mental incitement. Then follows Ignorance or Error.

Beginning with this *Ignorance* man is composed of twelve *Nidanas*, namely :—

From (1) Error or ignorance springs (2) Karma ; from Karma springs (3) Consciousness ; from Consciousness springs (4) the Organised Being ; From the organised being springs (5) Six organs of sense ; from the six organs of sense springs (6) Contact ; from contact springs. (7) Sensation ; from sensation springs (8) Desire ; from desire springs, (9) Attachment ; from attachment springs (10) Continued Existence ; from continued existence springs (11) Birth ; from birth springs (12) Decay, death, sorrow, physical and mental suffering and despair.

IGNORANCE :—

By Error or Ignorance is meant the Ignorance of truth, specially the Four Great Truths in which all knowledge necessary to gain salvation or *Nirvana* is summed up.

SANSKARA :—

It is practically synonymous with Karma, though more strictly speaking it designates those states or *predispositions* of the mind which bring about the performance of good or bad deeds.

KARMA :—

All *Karma* (actions, good or bad) causes continued existence, the good causing rebirths in a world of happiness and evil in a world of sufferings. Therefore in

order to bring existence to an end, it is necessary to get rid of all *Karmas*, good or bad. This can be done by entering the *Four Paths*.

CONSCIOUSNESS :—

It is consciousness of eye, the ear, the nose, the tongue, the touch and the mind.

THE ORGANISED BEING :—

Consciousness uniting with the embryo in the mother's womb calls into being individual being of mind and body.

The remaining of the twelve *Nirvanas* require no explanation.

Thus we find in order to get rid of all miseries in this life and the next and also in order to prevent all rebirths, the Karma and Sanskaras,—i.e., the predispositions of Karma must be completely destroyed. If Karma be destroyed, Ignorance, the source of Karma, will be also destroyed. When a man will be able to do this, Buddha says, he will enter *Nirvana*,—i.e., the fire that is in him—the ignorance that is in him—the self or soul and mind that is in him—will be *extinguished* and destroyed. He will become a *Arhat*, a Buddha—The Enlightened. He will have attained to *Nirvana*—a state in which there is no misery, no rebirths, a state which is beyond all description.

This is the philosophy of Buddha in brief. To attain to this undescribable *Nirvana*, Goutama Buddha pointed out some means such as the Four Paths and the Four Truths, which are topics too comprehensive to be dwelt with in this little work.
